

*The Evangelical Invasion
of Brazil*

Gammon

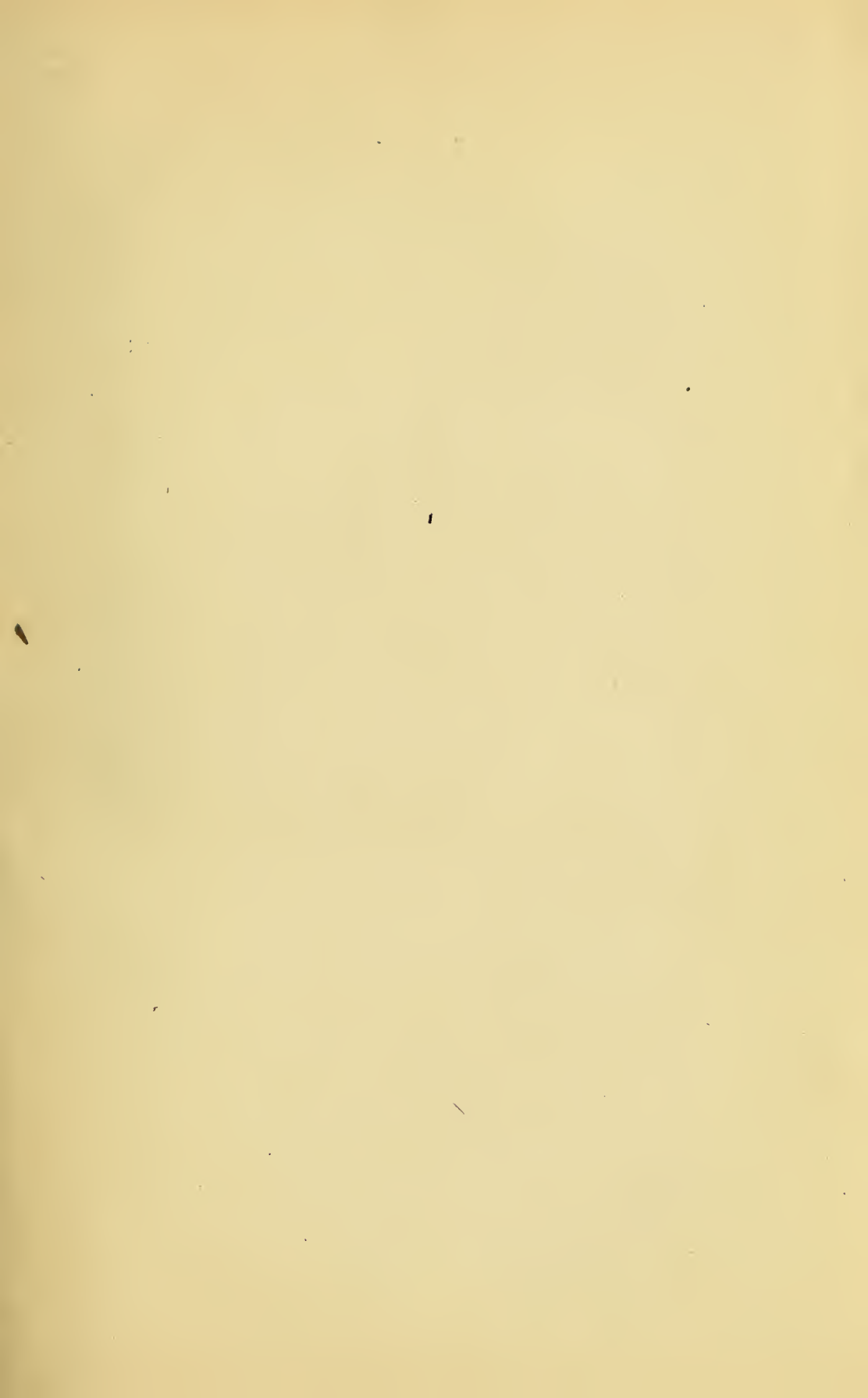


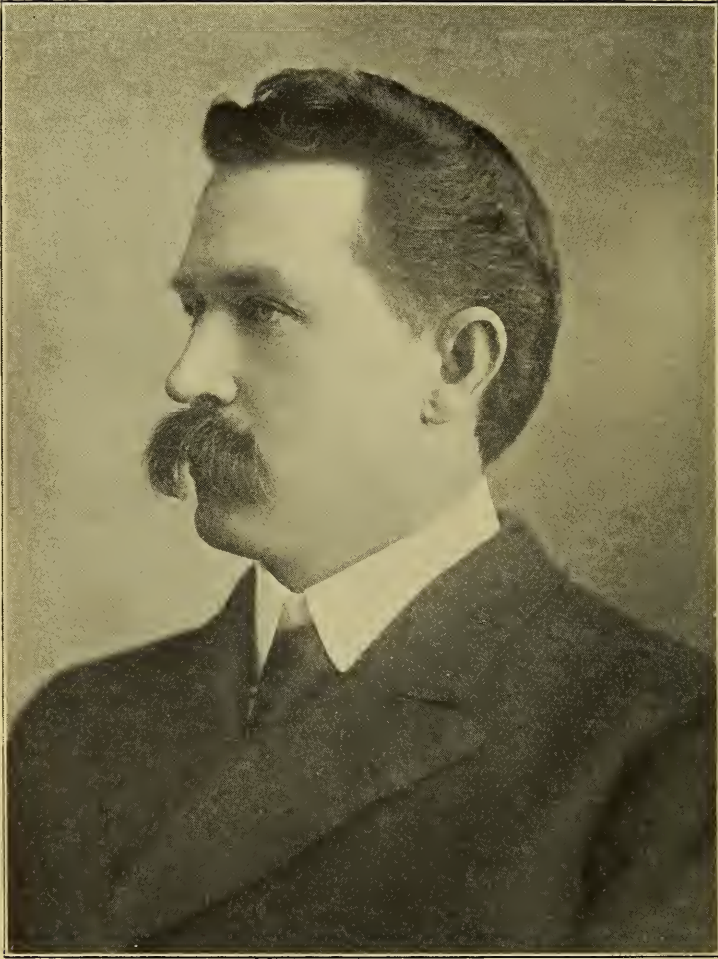
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REV. SAMUEL R. GAMMON, D. D.,
Lavaras, Brazil.
Missionary of the Southern Presbyterian Church.

THE EVANGELICAL INVASION OF BRAZIL :

OR

A HALF CENTURY OF EVANGELICAL
MISSIONS IN THE LAND OF THE
SOUTHERN CROSS.

BY

SAMUEL R. GAMMON, D. D.,

*For Twenty Years Missionary of
the Southern Presbyterian
Church in Brazil.*

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TO the memory of her who, from childhood up, in all relations of life, exemplified the beauty and the strength of the gospel ; who, with gladness of heart, gave fourteen years of joyous and fruitful service to the winning of Brazil for Christ ; whose memory abides as a rich fragrance wherever she was known in Brazil and in the homeland ;

To the memory of

Willie Humphreys Gammon,

This book is dedicated as a loving tribute
by her husband.

THE AUTHOR.

PREFACE.

South America seems to be coming into her own. The "Neglected Continent" has at last attracted the attention of the world. Formerly, one never saw a magazine article about South American countries and affairs; but within recent years, she has had her share of them. Travelers who formerly knew of only one tourist's route—that which follows the sun—have now learned that certain roads lead north and south; and not a few long to "Round the Horn." This revival of interest, or to be more accurate, this birth of interest has affected the students of Missions, too, and recently, when Dr. Gammon spent a few months in the United States, he was urged by pastors, by leaders of Missions Study Classes, and by the Secretaries of Mission Boards, to prepare a book giving some account of Brazil as a Mission field, and telling the story of "Missions in the Land of the Southern Cross."

It was the purpose of Dr. Gammon to prepare a volume which would present not only the work of the Southern Presbyterian Church with which he is connected, but would be serviceable as a text book in the hands of all the denominations now represented in the mission work in Brazil. The time of preparation allowed him being so short, and mission stations in Brazil being distant from each other, it was impossible to secure data as complete as was desired; but the reader will still find that the author's purpose was quite fully realized. Mem-

bers of all evangelical churches will find interesting information concerning their own work in Brazil, as well as general information concerning the land and the people, and the needs of evangelical missionary effort. The detailed statistics of each mission's work as far as they could be secured, will be found in the Appendix arranged in compact form. A map giving the location of most of the mission stations adds greatly to the completeness of this feature of the work.

It was the author's hope to have the work appear during the summer of 1909, inasmuch as the subject of special study in connection with the Young People's Missionary Movement, and with the Woman's United Study Course would be during the Fall and Winter, South America. The issue of the book during 1909 would also have been timely, because the year 1909 marks the semi-centennial of the beginning of Presbyterian mission work in Brazil, and so this would be pre-eminently the time to call the attention of Evangelical Christendom to the needs of the great Southern Republic. For reasons which need not be detailed, the publication has been delayed somewhat so as to put it early in 1910.

The work in its original plan had the hearty approval of the Executive Committee of Foreign Missions of the Southern Presbyterian Church, and it was largely through the encouragement of the Secretaries of Missions, Drs. Chester and Reavis, that Dr. Gammon consented to undertake so arduous a task. After the book was put into the hands of the Presbyterian Committee of Publication to prepare for the press, it was found that considerable revision of some parts of the work would

be necessary in order to give the book its final shape. It would have been far better if this revision could have been done by the author himself, but Brazil and Richmond are far apart, and time was precious, so it was left to the Editorial Superintendent of Publication, the present writer, to do this necessary work of revision. This has given him an opportunity to become very thoroughly acquainted with the book which follows, and he considers it an honor and a privilege to have had this slight connection with it.

The reader will find the book thoroughly enjoyable from beginning to end. It furnishes in very brief, yet fascinating form, just the information we want to have about the geography, the natural resources, the history of the country and the character of the people. It will be specially interesting to the student of missions as furnishing a much needed text book upon Missions in Brazil; not confined in its scope to any one denomination, it affords the knowledge which very many desire upon the work of all the evangelical denominations there. One special point of interest about the book is its fair and dispassionate, yet powerful presentation of the need for missionary work in Brazil, and indeed, in all Roman Catholic countries. Taken all in all, Dr. Gammon furnishes a strong plea, both for the continuance and wider extension of "The Evangelical Invasion" of our sister Republic in the South. He thrills us with the story of what Protestant Missions have already accomplished, and issues a trumpet call to continue and enlarge the work.

R. A. LAPSLEY

Richmond, Va.

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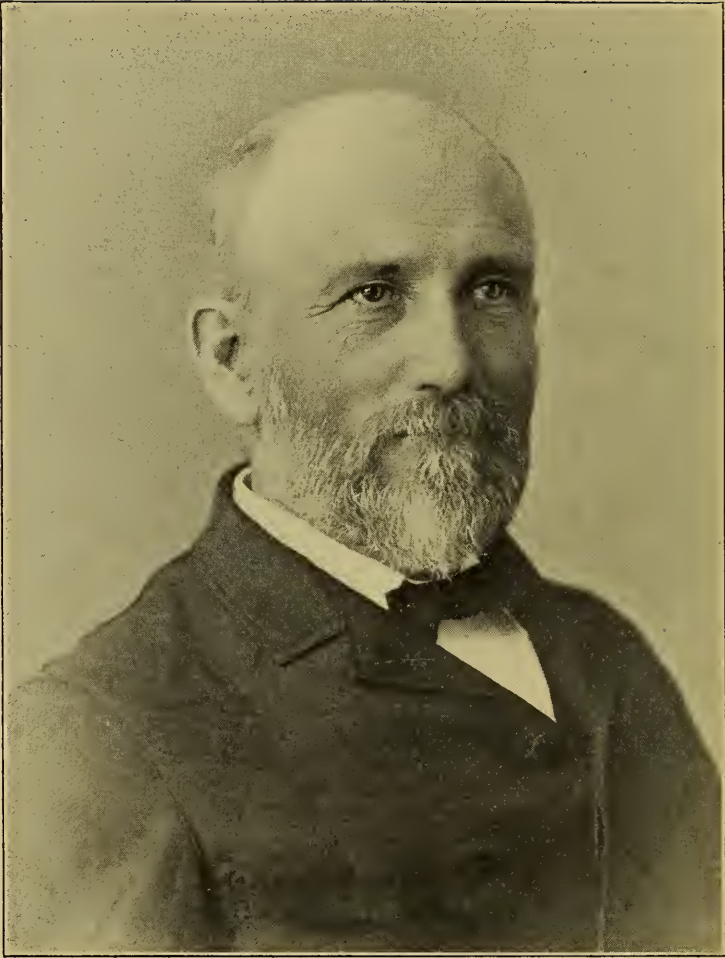
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REV. EDWARD LANE, D. D.,
Pioneer Missionary of the Southern Presbyterian Church.

The Evangelical Invasion of Brazil.

CHAPTER I.

THE COUNTRY.

The stranger, on his first visit to Rio, as he sweeps around one of those graceful curves of the matchless bay, will receive a distinctly pleasant impression as he comes suddenly into a small but beautiful public garden, and sees in the centre of it a handsome bronze monument standing upon its gray pedestal of granite. This monument was unveiled in 1900 to commemorate the discovery of Brazil just four centuries before. The central figure of the group is Pedro Alvares Cabral who, in the year of grace 1500, gave to Portugal and to the world a vast empire in the western hemisphere. Cabral, following in track of his illustrious countryman, Vasco da Gama, was sailing from Portugal to India. Advised by his king, Dom Manuel, to veer to the west so as to avoid the calms off the coast of Africa, he was caught by the equatorial current and borne across the Atlantic. On the twenty-second day of April, he sighted a mountain near the coast of what is now the southern part of the State of Bahia. Two days later an excellent port was found, and the mariners went ashore. After ten days, Cabral proceeded on his way to India, sending back to Portugal one of his ships to announce to his monarch the discovery of the new land.

Our navigator supposed that he had found an island, and he named it "the Island of the True Cross." Little did he dream that the land he had discovered was part of a vast continent, and that it was to become the home of a great nation owning one-fifth of the American continent and a fifteenth part of the land surface of the globe, of a people destined to play an important part in the world's history.

(In the pages that follow, the reader will be made acquainted with this wonderful land and with its attractive people. He will be asked to consider the religious conditions and needs of the people; and will be informed as to what has been done and what should be done to meet these moral and spiritual needs and to plant in the nation's heart that tree whose leaves are for the nation's healing.)

The majority of those who visit Brazil receive their first, most pleasing and most abiding impression of the physical beauties of the country from their entrance into the bay of Rio, and no book that attempts to speak of Nature's pleasant moods, as revealed here, can fail to mention the charm of that wonderful harbor. What must have been the impression of Amerigo Vespucci, who came as pilot, if not as commander, of the first two expeditions sent by Dom Manuel to explore the country discovered and reported by Cabral, if he forced the prow of his ship through the narrow opening between Sugar-loaf Mountain on the left and the bluff promontory of Santa Cruz on the right, and rode into that most beautiful of bays? The mariners entered the bay on the first day of January, and as they sailed through its narrow entrance they supposed they were entering a river. In commemoration of the day, they called it

"o rio de Janeiro"—the River of January—and the misnomer has held good ever since.

The bays of Naples, Sydney and Rio are confessedly the world's most beautiful harbors. The saying "See Naples and die" has become classic; but if human art has done more to beautify the Italian port, Nature's hand was more lavish at Rio. Well does the writer remember the day, almost twenty years ago, when he stood upon the top of Corcovoda—a mountain peak in the suburbs of Rio—and drank in the wondrous and varied beauty of that incomparable scene. Such a combination of earth and sea and sky, of busy human mart and calm and restful mountain view will hardly be found elsewhere. On one hand, to the north and west, the city with its busy life and gay coloring, and the bay dotted with islands and alive with its shipping lay at the traveller's feet, while in the distance the Organ Mountains in their indigo hues and with their bold sharp pinnacles piercing the sky formed the background of the picture. On the other hand, to the east and south, the majestic ocean stretched away until the blue of the sea was mingled with the blue of the sky.

But not all of Brazil is like Rio and its environs. There are many beautiful and picturesque landscapes, but there are also many stretches of dreary and unattractive country. The country, speaking generally, offers the same contrast, as compared with the United States, that the United States offers, as compared with England. There are great stretches of outlying, uncared for lands, and this gives to the country that unkept, unfinished, or even neglected appearance common to new and sparsely populated lands. The impression received as we look upon the broad expanse is very pleasing;

but when we examine a smaller part of the landscape in minute detail, we often find it disappointing. There are sections of the country under a very high state of cultivation; but speaking of the country generally, it may be said that we miss the clean smooth meadows, the well tilled fields, the finished lawn, the velvet sward.

The forests are decidedly disappointing. The dense wall or expanse of green is very pleasing and restful to the eye when seen in the distance; but when approached, it proves to be an impenetrable jungle matted with tangled vines and undergrowth. The impression received in school-boy days when we studied geography and read of the naked Indian cutting his way with difficulty through these tangled virgin forests is strictly accurate. In the virgin forests, in many parts of Brazil, splendid forest giants are to be found, and in the Amazon region, many of them rival the red-woods of California. But ordinarily we find fewer handsome trees in the forests of Brazil than in those of North America; and when they are found, they are so covered over with vines and so hidden by the undergrowth that we are unable to enjoy their stately beauty.

The traveller who sails along the eastern coast of Brazil will get the impression that the country is exceedingly mountainous. It is not so much so, however, as it appears. A range of mountains skirts the coast most of the way from Pernambuco to the extreme south, and there are many other ranges, as will presently appear; but back from the coast, and in the northern and western parts of the country there are immense plains. Most of the land in Brazil, though, is more than a thousand feet above the sea level.

The mountain systems of Brazil are very interesting,

and one of them offers the only exception to an almost invariable rule. As a rule, the mountains of the New World presents a striking contrast to those of the Old. In the Old World, almost all of the more important mountain chains follow the general course of east and west, while all of those in the New, with a single exception, run north and south. The single exception to this rule is the Parima chain, running along the northern border of Brazil, separating it from the Guyanas, Venezuela, and Columbia, and dividing the waters of the great Amazon basin from those of the Orinoco and the Caribbean watershed, generally.

On the extreme west, the ice-crowned peaks of the Andes cast their shadows across the deep valleys of the border-land between Brazil and her western neighbors—Peru and Bolivia.

Mention has already been made of the Serra do Mar that runs parallel with the coast from the borders of Pernambuco to Rio Grande do Sul, now and again coming right down to the coast and bathing its feet in the ocean's brine, and at other times receding to the distance of a hundred miles. In some places the summit of the mountains is so close to the shore that rainfall ten miles away crosses great states, and finally reaches its ocean home through the La Plata at Montevideu. Running parallel with this coast range, and finally merging itself into the longer range in the state of Sao Paulo, near the great seaport town of Santos, is the Serra do Espinhaço (the backbone), the highest of Brazil's ranges except the Andes. The peak of Itatiaia, only about ten thousand feet high, but the loftiest of Brazil's mountains, is in this Espinhaço chain. This peak is seen to fine effect as the tourist travels by rail from Rio to

Sao Paulo; only a few miles from the railroad, it lifts its stately head as it stands guard over the beautiful valley of the Parahyba do Sul.

The most interesting of Brazil's mountains ranges, however, is the Serra das Vertentes (chain of the watersheds), so called because it forms the dividing ridge between the great river basins of Brazil and of the states south. This low mountain chain, beginning near the coast on the northeast, describes a vast and irregular semi-circle, sweeping clear across the great country, and finally losing itself in the foot-hills of the Andes.

These mountain chains divide Brazil into three great physical sections, and into four hydrographic basins. A glance at the map will show these physical divisions and these river basins in clear and easy outline.

First, we have in the north the Amazon Region or the Amazon basin. To this basin belongs also the river Tocantins, which mingles its waters with those of the mighty Amazon as they together pour their floods into the Atlantic. This river basin, stretching from the Andes to the sea, and from the Parima mountains, five degrees north of the equator, to latitude sixteen or seventeen south, contains more than half of Brazil's territory, is the largest river basin in the world, and forms the most extensive network of inland navigation on the globe.

Answering to the Amazon Region in the north, and separated from it by the low range of the Vertentes, lies the La Plata basin in the south. This mighty river takes the name of La Plata when it receives its last tributary, the Uruguay, only a few miles above Buenas Ayres. Through most of its course of more than two thousand miles, it is known as the Parana: its head waters are the

Rio Grande, which takes its rise on the slopes of Itatiaia, already mentioned as the highest peak in Brazil.

The third section of Brazil is the Oriental, east of the Coast Range in the south and of the Serra das Vertentes in the north. This section is quite narrow from Rio south; but from Rio north it widens out and embraces quite a large part of north and north-central Brazil. It includes two of the four hydrographic divisions of the country—namely, the Basin of the Sao Francisco river, and the seaboard section, which is subdivided into a number of secondary river basins, whose waters run directly east to the Atlantic. The Sao Francisco is a noble stream, having its basin shut in on the south and west by the Serra des Vertentes and on the east by the Serra do Espinhaço, it flows north for more than a thousand miles, draining the larger part of the great states of Minas, Bahia and Pernambuco; then turning abruptly east and south, it seeks its ocean home.

In connection with the mountain systems, it will be well that something be said of Brazil's geology and mineral wealth. Brazil's geological history has not been sufficiently studied, and little that is satisfactory has been written on the subject. An able commission, appointed by the federal government, is now at work on the abundant and interesting materials, and large and valuable results may be looked for.

In the mountain chains of the country, we find in abundance the two great systems of rocks—the laurentian and the huronian. In the Serra do Mar and in the southern part of the Serra do Espinhaço the older formation—the laurentian—abounds, or is found exclusively. Here we find large deposits of iron, and most of the varieties of precious stones are taken from the

mountains where the laurentian formation predominates. The other mountain ranges of central Brazil belong to the huronian series; and here it is that the inexhaustible treasures of iron, the rich deposits of gold, the priceless diamond and the topaz are all found. Most, if not all of the Parana basin belongs to the carboniferous age, as do other parts of Brazil, as well. But in spite of this fact, the country is still dependent, in large measure, upon imported coal. In all of the southern states—Sao Paulo, Parana, Santa Catherina and Rio Grande do Sul, coal mines are to be found; but only in two last-named states have these mines been worked to any considerable extent, and even there it seems to be a question still as to whether or not coal-mining will become an enterprise of vast proportions and of great profit. Coal-mines are said to exist also in the mountains on the extreme western borders of Matto Grosso.

Even in early colonial days Brazil's mineral wealth was known to be great. Early settlers from Sao Paulo and Rio journeyed to the interior of Minas, opened mines, and carried back their golden treasure. For more than a century, during the colonial period, streams of wealth from the gold mines of Minas poured into the treasury of Portugal to enrich the mother country. Notwithstanding this, the vast mineral wealth of Brazil may be said to remain practically untouched. Whole mountains of iron ore of the finest quality, rich veins of gold, and precious stones in inexhaustible quantities await the coming of wealth and of enterprise for their development, to the enriching of Brazil and the world.

The limits of this book preclude anything like a full account of the wonderful flora. The fact that it is a tropical country, and one of great rainfall, would natur-

ally suggest that the flora would be rich and varied. Most of the fruits and vegetables of the torrid zone, and many of those of temperate climes, are to be found in Brazil, and the fertile soil produces them in great abundance. An entire chapter would be needed to describe the beauties of the orchids that abound in the forests of Brazil; another would be required to tell of the hard-woods, some of them so heavy that they sink in water; and it would read like a fairy tale were the story told of houses in which rosewood was used for sills and sleepers and door-posts; another chapter still would be taken up with an account of the medicinal plants and the dye-woods that abound in the forests. It was one of these dye-woods, giving a brilliant red color much like the color of a live coal—"brazo" in Portuguese—that gave the name Brazil to the country discovered by Cabral, and called first Vera Cruz and later Santa Cruz. With comparatively little labor, flower gardens become dreams of beauty, and as the rainy season comes on, the fields are sometimes all but carpeted with wild flowers of the most brilliant hues.

Brazil's fauna, like her flora, is vast and varied. The domestic animals are those commonly seen in Europe and in North America; the savage beasts that roam the jungles of Africa and Asia are unknown. Wild game, both large and small, of the finny as well as of the feathered and furred varieties, is found in greater or less abundance in almost every part of the country; and very frequently, as "the gray dawn is breaking," "the horn of the hunter is heard on the hill."

The most conspicuous representatives, however, of Brazil's fauna—the most conspicuous both for number and aggressiveness—are those belonging to the class

that may be characterized as pestiferous insects. The flying, the hopping and the crawling varieties are all found in distressing abundance; and oftentimes, in spite of one's efforts at self control, his finger tips, as the Ayrshire bard would phrase it, "will be notice taking." A much-traveled lady recently "touring" South America told a good story of efforts in an Italian hotel to escape these small but enterprising assailants. That story could be duplicated and improved on by residents in Brazil.

One of the questions most frequently asked in the States of the visitor from Brazil is: What is the principle product of Brazil? A question more difficult to answer could hardly be asked. What would the man from the States answer, if asked in Europe, what is the principal product of his country? If he were from Louisiana, he would probably answer, "sugar-cane"; if from South Carolina, he would say "cotton"; if from Illinois, his answer might be "corn"; and if from some other parts, he might say "wheat." In a country as large as Brazil, there is naturally a great variety of products, and what is the principal product in one section, is not the principal thing in another.

In some of the southern states, Parana for example, the pine forests have become a very important source of revenue; in many parts of the country, within the last few years, the cultivation of rice has become a very important item; in the state of Bahia, tobacco and cotton are the staple products; while in Pernambuco cotton and especially sugar-cane, hold the first place.

Among the most important of Brazil's articles of export is rubber, and the production of rubber is the great

source of wealth in a large part of the Amazon Valley. There are a number of rubber-producing trees in Brazil, and one or another of these varieties is found in almost all of the states from Sao Paulo northward. But the great rubber region is the upper Amazon and its tributaries, where vast forests of the *seringueira*—the most valuable of all the rubber trees—stretch away in every direction, especially to the south. It is stated in a book quite recently published, "The New Brazil," by Mrs. Marie Robinson Wright, that the rubber-producing area of Brazil covers about a million square miles, or almost one-eighth of the entire territory. What fabulous sources of wealth lie hidden in those forests! What marvelous possibilities of development of this great industry when an eighth of Brazil's territory will produce rubber to advantage!

"Seringueira" is the name given to the rubber-tree of the Amazon Valley, and the forest is called a "seringal." It is said that the Indians called the tree "hévi"; hence the first botanical name "*hevea guianensis*" given by the scientist who first studied it in Guayana and introduced it to the world; hence also the modern botanical name "*hevea brasiliensis*." Mrs. Wright, in her book, describes it as a handsome tree, resembling "the European ash in both trunk and foliage."

Dr. Francis Clark, in his book "The Continent of Opportunity," calls Brazil "the world's coffee-cup." So it is, and however much may be said and written of the *seringueira* with its graceful trunk, its foliage, its blossoms and its useful rubber, the coffee-tree will ever hold its place in the imagination of men as the national symbol of Brazil; for unquestionably civilized man thinks far more of what he drinks for his breakfast than of

what he wears to protect his shoes from the mud or his shoulders from the showers.

The richest gold-mines of Brazil have not been found in the bowels of the earth, but in the coffee orchards on her hill-slopes and mountain-sides. Three-fourths of the world's coffee is grown in Brazil, and no small part of the world's good-cheer comes from its coffee cup. The centre of the coffee cultivation in Brazil is in the state of Sao Paulo, but in the adjoining states of Rio and Minas, as well as in Sao Paulo, the coffee orchards flourish; and throughout the central part of the eastern section of the country, hundreds of millions of these shapely little trees adorn the hill and mountain-sides. Coffee is pre-eminently Brazil's export crop, amounting to about three times the value of the rubber, which comes in the second place among the exports. The value of the annual export amounts to more than a hundred million dollars.

At any time, a well-kept coffee orchard is an interesting and an attractive sight. The trees are planted in long straight rows, and, when full grown, have an average height of from twelve to fifteen feet. The tree is rather cylindrical in shape, its long, slender and nimble branches droop gracefully almost to the ground. Ordinarily, the coffee orchard has had no cultivation, the planter's only care being to keep the ground clear of weeds and grass; but now many think it of great advantage to have the ground lightly plowed from time to time.

At all times, the coffee orchard is attractive; when in full leaf, the mass of dark glossy green is restful to the eye, and beautiful. When the fruit is ripening, the berries—some green, some bright yellow and some brilliant red—add a distinct charm, as they mingle with the green

foliage. But when the orchard is in full flower—then it is that we have indeed a thing of beauty. The long, graceful branches are often a mass of beautiful white bloom. The blossom is a small, white jasmine-shaped flower, with a bit of yellow in the centre. It exhales a delicate fragrance that is delightful.

The orange blossom is the traditional flower for the bridal wreath; but a branch from the coffee-tree in full flower, gracefully bent into the proper shape, would make an ideal nuptial crown. The fashionable belle could wish for no more beautiful or fragrant diadem for her wedding day. The coffee bloom should be chosen as the national flower of Brazil.

But when all has been said that can be said for the beauty and the value of the seringueiras of the Amazon Valley and for the coffee-trees of Sao Paulo and Minas, if we are looking for the most important of Brazil's source of wealth, we shall have to give the first place to the meek-eyed bovine that lends his neck to his master for draft purposes, gives his flesh to his master for food, and leaves behind him his skin for his master's footwear. Rubber is a valuable industry in the Amazon Valley, or in one-eighth of Brazil's territory; coffee orchards flourish in the central mountain section of eastern Brazil; but herds of cattle are found everywhere. They roam the vast plains of the interior regions, and graze on the hillsides of the great agricultural sections of the country. Everywhere cattle are to be found, and everywhere they constitute a more or less important source of revenue.

It requires no prophetic vision to foresee a wonderful commercial and industrial development for this highly favored land of Brazil. The country abounds in all the

natural resources necessary thereto. It was the celebrated scientist, Louis Agassiz, who predicted that the centre of the world's civilization would one day be found in the Amazon Valley. Whether this prophecy is ever fulfilled or not, the day of prosperity and power seems near at hand for Brazil.

Reference has already been made to the value of the pine forests of the southern states of Brazil, where the lumber industry is becoming an important one. But there are other and more valuable timbers in the land than the Paraná pines. The forests all over the country, and especially those immense ones on the Amazon and its tributaries, have inexhaustible supplies of the finest of hard woods; they must attract attention, sooner or later, and an enterprise of vast proportions will be developed.

Allusion has been made, too, to the mineral resources. They are equal, probably, to those of any other country, and these buried treasures only wait the coming of labor and capital. The richest of all the resources, however, are the agricultural. A celebrated scientist of the last century said that the Amazon region alone would produce food supply for the population of the globe, and yet the Amazon region is only about half of Brazil's area. The country produces all that is needed to supply the necessities, the comforts, and many of the luxuries of life, and where all of these elements exist in such marvelous abundance, a civilization of vast agricultural and industrial wealth must result therefrom.

The time was when Brazil's industrial development was greatly hindered by the lack of coal; but that time is past, or is rapidly passing. Not only does Brazil now produce some of the coal she uses, but the electric current

has come to dispute the absolute sway of King Coal. Formerly, all large manufacturing enterprises and all large development of railroads were dependent upon the carbon lump; but now in these, as well as in hundreds of other enterprises of our modern civilization, the electric spark is used, and is the successful rival of the black diamond. As the empire of electricity expands, Brazil's industrial problems will find increasingly easy solution. There are, in the mountain glens, numberless small streams available for electric plants, thus putting light and power within easy reach of almost every town, village and hamlet. And while this is true, the number of large falls and splendid cataracts in the great rivers, yielding boundless electric energy, is simply amazing. Not to mention others, the Paulo Alfonso falls in the Sao Francisco river, where a much larger volume of water than Niagara's, makes a plunge of two hundred and fifty feet, have an estimated electric energy of two million horse-power; and the great falls in the Iguassú, said to be much larger than Niagara, were not known to the world until a few years ago.

But vast natural resources do not, of themselves, build up great agricultural and industrial enterprises; easy and economical means of transportation are also necessary. Has Brazil these ready means of communication? The railroads of Brazil—about eleven thousand miles of them now in operation—are entirely confined to the more densely populated zone along the seaboard, and do not penetrate more than five or six hundred miles into the interior. Even the eastern belt is poorly supplied with roads, and by no means do they satisfy the needs. But Brazil is just beginning her development—the roads will come. But there are other means of communication,

which, in large part, solve the difficulty. There is a coast line of nearly five thousand miles, well supplied with excellent harbors; and a most remarkable aid to commerce will be found in the wonderfully extensive and complete network of navigable rivers in almost every part of the country. Probably no country in the world is more favored in this respect than Brazil. Not to mention the innumerable smaller rivers that are navigable for considerable distances, there are three vast river systems that pierce the very heart of the country, in easy communication with the sea.

Beginning in the south, the first of these great river systems is the La Plata. Following the Paraguay on the west, river boats can go up along the western side of the state of Matto Grosso, along the border of Bolivia, almost to the divide between the La Plata and the Amazon basins. On the east, the tributaries, should railroads be built around a few falls and rapids, would open up the interior commerce of the states from Rio Grande to Minas. The second of these systems is the Sao Francisco. Interrupted only by the Paulo Alfonso falls, around which a railroad is already built, this waterway opens up a navigation of more than a thousand miles, right into the heart of the great state of Minas. Several of the tributaries of the upper river are also navigable for considerable distances. But the other river systems of Brazil and of the world are insignificant when compared with the network formed by the Amazon and its affluents. In this great basin, there are more than twenty-five thousand miles of inland navigation before the first falls are reached. One is staggered by the thought of the possibilities in such a region.

Brazil, at first sight, seems to be at a disadvantage,

as compared with Mexico, the United States and Canada, in that, while these countries have a seacoast on their western border as well as on the eastern, Brazil has on its western border the Andes, cutting off all maritime communication in that direction. A few minutes study of the map, however, and a word or two of explanation, will show the possibility of a colossal enterprise that would open the centre of Brazil to agricultural and industrial development with a minimum of railroad building. The water-shed between the Orinoco river and the Negro, the principal northern tributary of the Amazon, is very low; so low, in fact, that a certain stream in the borderland becomes tributary to both, sending part of its waters north to the Orinoco and part south to the Amazon. The same thing may be said of the divide between the waters of the Madeira, one of the Amazon's southern tributaries and those of the Paraguay. There are low marsh lands in the western part of the state of Matto Grosso, where both rivers take their rise. It is by no means impossible that canals may be dug connecting these river basins, and opening up inland navigation from the mouths of the Orinoco to Buenos Ayres. Here is a work worthy of the great captains of industry. What visions arise as one contemplates the possibilities of the enterprise!

To a remarkable degree, Brazil possesses the natural elements of a wonderful material development; but one essential thing is lacking, namely, the human element. Fertile plains, majestic rivers, mineral wealth, and boundless forests will not, of themselves, beget prosperity; man's hand and brain must harness the mighty cataract, tame the electric fire, dig the golden store from the bowels of earth, and till the plains that they may laugh under their harvests of golden grain. Brazil needs the

human hand and the human brain to call into action and life the wonderful material resources with which the Creator has endowed the land. Will this essential factor be always lacking? Who can believe it? When we consider the overcrowded population of many of the European countries, and then look at the vast stretches of unpeopled land in Brazil; when we think how gaunt famine stalks abroad among those crowded multitudes of the Old World, and how the fertile lands of the New reach out beckoning hands, offering peace and plenty; when we remember the needs there and the resources here, can we doubt that Nature's law of supply and demand will, in years to come, people the vast plains of this New World with the hungry multitudes of the Old?

Brazil has all of the material resources needed for a great civilization, and she is calling for the population needed to build it up. Her material resources attract the population, and her climatic conditions favor its rapid increase.

Because the larger part of Brazil lies within the tropics, most people think of it as a land of eternal summer and blazing heat. The idea is not correct, and a few days spent in the uplands of Sao Paulo or Minas in the month of May or June would dispel it once for all. Snow and ice are never seen, save in the extreme southern states, and but rarely even there. The mercury rarely goes above ninety in the hot season of December to March, or below forty in the cold months of May to July. Being south of the equatorial line, Brazil's seasons are naturally the reverse of those in the northern hemisphere. We burn in January and shiver in June. But the climate during the cold months of the dry season is ideal. In the larger part of Brazil, climatic

conditions favor the development of a vigorous race of people.

The climate is not only good, but in the larger part of the country, it is also salubrious. In Rio and in many other regions, yellow fever was endemic for half a century, and many sections are malarious. But yellow fever has been exterminated, and modern science easily conquers malaria.

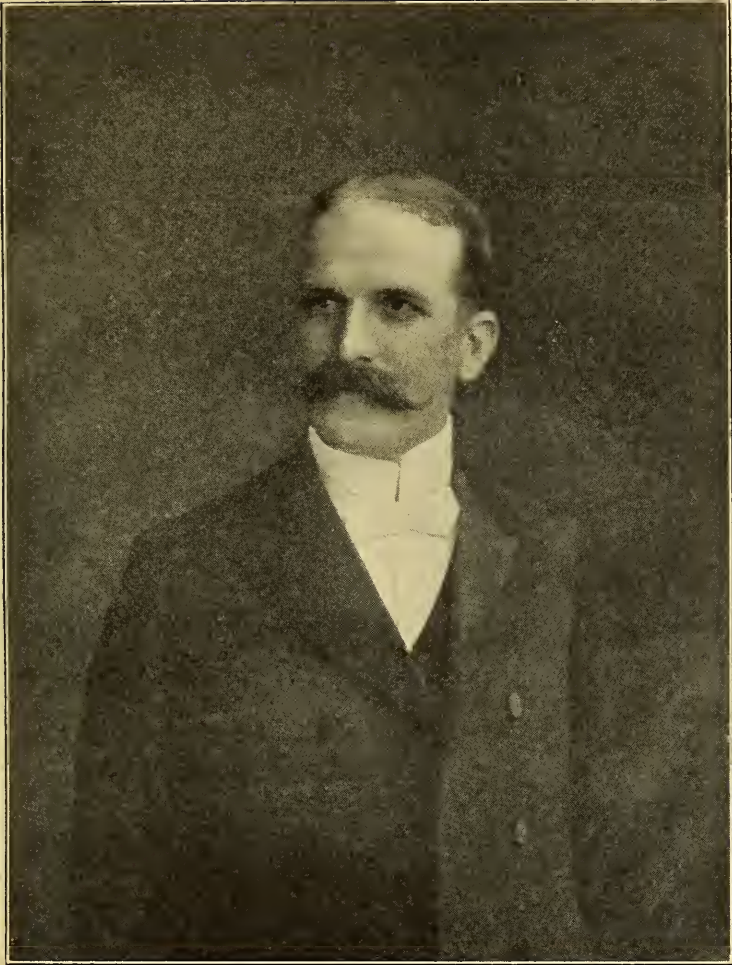
Such, then, is Brazil,—a country both interesting and attractive, a land of inexhaustible resources and of marvelous future.

CHAPTER II.

THE PEOPLE.

Well did Alexander Pope say "The proper study of mankind is man." Brazil is surely an interesting country to study, and the most interesting thing in Brazil is the Brazilian. But the study of him is a difficult undertaking. When asked to what race he belongs, or from what people descended, one feels at a loss what answer to make. When the Europeans began to colonize Brazil, the land was already inhabited by the Indian; later on the African slave was introduced. There was very little mingling of the races in North America, the Anglo-Saxon settler holding himself proudly aloof. This was not the case in Brazil: there was not a little mingling of the European blood with the Indian, not a little of the African with the red man, and quite a little of the European with the African. The cross between the white man and the Negro produced the mulatto; that between the white man and the Indian, the *mameluco*; and that between the Negro and the Indian, the *cafuso*. During these four centuries, these classes have gone on intermarrying with more or less freedom, so it can easily be understood that the ethnological problem in Brazil is a complex one. In the early years there were the six classes—three pure bloods and three mixed breeds. Now we may reduce them to four: the white, the Indian, and the negro, and finally the large mixed class.

The Indians found peopling Brazil when Cabral dis-



REV. F. F. SOREN,
Pastor First Baptist Church,
Rio de Janeiro.

covered the country in 1500 were very similar in appearance, habits and beliefs to those found dwelling in the forests and on the plains of North America. Evidently, they were from a common stock. As compared with the Indians of North America, those of Brazil were smaller in stature, less vigorous in their physical habits, less ferocious and blood-thirsty—the differences being due, probably, to climatic influences. Volumes have been written on the subject of the Indians of Brazil, but the subject is still in hopeless confusion. Some writers find eight or more distinct nations, each divided into sundry tribes; others would reduce all the tribes to two great nations. The greatest of these nations was the Tupy, whose language is known as the Guarany. In Brazil, as in North America, a halo of romance surrounds these very unromantic people. There are the stories of Indian princesses, corresponding to our romance of Pocahontas, the most celebrated of them being Paraguassú, a princess of Bahia, who married a white man, went to Europe, was baptized into the Christian faith, Catherine de Medicis, Queen of France, acting as godmother. "Guarany," José de Alencar's most famous novel, is an Indian story, and it formed the basis of Carlos Gomes' still more famous musical composition, bearing the same name, an opera that gave to its author a world-wide reputation. These various Indian tribes formed one of the important elements in the population of Brazil, and their influence on the physical and moral characteristics of the average Brazilian of to-day is very noticeable.

The second, and much the most important element in the population, was the European colonist. By far the greater number of them came from Portugal, but the Spaniard and the Frenchman made considerable con-

tributions, and even the Dutch left some slight traces of their passing stay. At a very early day, came also the African slave, stolen from his home along the shores of sea and river, and brought to develop the agricultural enterprizes and to work in the mines of the new country. When it was found that they were more valuable for these purposes than the Indians, reduced to a state of *quasi* servitude, they were brought over in ever increasing numbers; and this trade continued in one form or another for some three centuries.

About the middle of the last century and during the latter half of it, quite a tide of German immigration flowed into Brazil, especially into the southern provinces; and during the last decades of the century an enormous wave of Italian population overflowed the states of Sao Paulo, Rio, and Minas—but more especially Sao Paulo. Aside from German and Italian immigrants, quite a number of Swedes, Frenchmen and Syrians have made their homes in Brazil, with some sprinkling of Spaniards, English and Americans. The mother-land of Portugal has never ceased to send a constant stream of her children into their second home across the Atlantic, and Brazil owes much to the sons of Lusitania. This recent immigration has all been from lands where the white race predominates, and has considerably increased the proportion of whites to the other classes of the population in Brazil.

Census data in Brazil are of but little worth, and it seems impossible to form anything like an accurate estimate of the proportions in which the different elements of the population stand to each other. According to the imperfect and partial census made in 1890, of a population of 14,000,000, approximately 6,300,000 were given

as whites, 2,100,000 as blacks, 1,300,000 as Indians, and the 4,300,000 as mixed bloods. After nineteen years, the population is estimated now at about 20,000,000. Of these, we may estimate that about forty per cent. or some 8,000,000, are pure whites, or practically pure; about fifteen per cent. pure blacks, or some 3,000,000; about ten per cent., or 2,000,000, Indians of more or less pure blood; and the remaining thirty-five per cent., or 7,000,000, would be classed as of mixed race. Any change in these proportions necessitated by an accurate census, would almost certainly be in the direction of diminishing the percentage of the pure whites and increasing that of the mixed race.

These different elements of Brazil's population are not found in the same proportion in every part of the country. In many parts of Bahia, the negro population is largely in excess of any other, while comparatively few Africans are to be found in the extreme southern states. Near the seacoast and in the southern states, very few Indians of pure blood are met with; the large majority of them inhabit the far interior, being found mostly in the north of Goyaz, in Matto Grosso, and especially in Amazonas.

Of the 2,000,000 Indians, of more or less pure blood, supposed to form a part of Brazil's population at present, perhaps 1,000,000 are still in a state of almost absolute barbarism. It is said that cannibalism is still practiced by some of the tribes. In connection with this subject of Brazil's Indian population, it will be well to call attention to a statement made by a recent author. It was not clearly stated, but the impression made by the paragraph in question was to the effect that about four-fifths of the territory of Brazil was given over to

these wandering tribes of Indians. Such an idea is very far from accurate. It might not be far from the truth to say that four-fifths of Brazil's population is found peopling not more than one-fifth of the territory; but to think of the remaining four-fifths as wholly given over to savage tribes is as far as possible from the truth.

Enough has been said of the elements of population in Brazil; let us now come a little closer to the Brazilian himself, get better acquainted with him and a little more familiar with his nearer environment. Nothing, however, is more difficult than to draw a pen picture that will give an accurate idea of the civilization of a foreign people. "There are two extremes to be avoided," as Dr. Francis Clark so well says, in the Foreword to his book, "The Continent of Opportunity." If one describes a railroad trip from Rio to Sao Paulo in a Pullman car, made on a cool fresh day, after rains have thoroughly laid the dust and brought out fully all of the beauty of mountain and valley, he will certainly be very loud in his praise of the beauty of the land. If he describes a visit to one of Brazil's modern cities, Rio or Sao Paulo, tells of the excellent service of electric street-cars, of the beautiful parks, the splendid avenues, the magnificent public buildings, the wonderful commercial activity, and of the palatial homes—his readers will be wondering why the municipal authorities and the Boards of Trade do not send representatives to Brazil to take lessons in the science and art of municipal life. If a visit to the splendid home of a millionaire planter is described, an account given of the banquet in honor of the foreign guest, the handsome toilets of the gentlemen and ladies duly noted; all this will convince the reader that Brazil is, what

Amerigo Vespucci described it to be in his chronicles of his voyages, "an earthly paradise."

All this and more might be said of Brazil, and it would all be true; but it would be only one phase of life in the country, and it would describe the life of but a very small part of the twenty millions of Brazilians.

Let us suppose, on the other hand, that our writer is describing a journey on mule-back into the far interior where population is sparse and he travels for leagues without seeing a human face or finding water to slake his thirst. His food will be prepared along the roadside in a very primitive way, and will be served in a way more primitive still. His coffee will be made in a tin can and taken from a tin cup, or even from a gourd. He may have to sleep under heaven's blue tent, or he may be fortunate enough to find a grass-covered hut or shed. His bed may be a raw-hide thrown down upon the ground and cushioned with his saddle-blankets and his own clothing, or it may be a mattress poorly filled with shredded corn-husks and stretched upon a frame of split poles. This, too, would be a true picture, and would describe the manner of life of no small part of Brazil's twenty millions.

There are two ways of telling a story, and both extremes should be avoided. Peoples and lands cannot be described; they must be seen and known to be understood and rightly appreciated. The writer can hope for nothing more in these pages than to give the reader a few touches that may enable him to form some idea of Brazil and the Brazilians equally free from the opposite extremes.

And first, the Brazilians from the physical point of view. They are, generally speaking, small of stature;

though not infrequently one meets with unusually tall men and women. The average height would probably be at least an inch and a half less than the medium height of the people of the United States. The predominant type is decidedly brunette, though blue eyes and golden hair are occasionally seen. The complexion is swarthy, such as is doubtless common in Mexico and Cuba, and rosy cheeks are almost never seen except in persons of foreign birth or lineage. Small hands and feet are the rule. As to their personal appearance, the writer will not be so uncomplimentary to the Brazilians as some of them once were to the Americans. Years ago he took a number of photographs to a certain shop in Campinas to have them neatly framed. When he went for them a few days later, the shop-keeper asked him who the friends were, telling him that they had given rise to no end of discussion,—one now and then insisting that they were Americans, but the majority maintaining stoutly that such could not possibly be the case, seeing they were unusually good-looking folk, whereas everybody knew that the Americans were very homely. The Brazilians, as a rule, are not homely. Many of the men are handsome, and some of their women very beautiful. Their features are often almost faultless, but frequently there is a lack of expression and of animation to light up what would otherwise be a beautiful face. Brazil is comparatively a new country, and there are too many and too diverse elements in the population to have developed in so short a time a distinct national type.

The Brazilian's bill of fare depends upon his means; the rich live very luxuriously, the poor most plainly. But whether he be rich or poor, he will generally have for breakfast and dinner—his two principal meals—rice

and beans. Bread is not the staff of life with the Brazilian, rice and beans hold the first place. With him, the "daily bread" spells rice and beans; and in common speech, a man does not ask his friend to "come and break bread" with him, but to come "and eat of his beans." The principal repasts of the day are two—breakfast, some time between nine and eleven o'clock, and dinner some time between four and seven. The housewife who has been accustomed to the American system of three meals a day says they eat all day in Brazil. The first thing in the morning is a cup of coffee, generally with bread or some light cake; then comes an elaborate breakfast. About noon, coffee is served again, which often amounts to a considerable lunch. Dinner comes on about four or five; and in the evening, about eight o'clock, tea is served with bread and cake. Thus it comes to pass that the lady of the house is serving the table or preparing something for the table from six in the morning till nine at night.

The wealthy, especially those who live in town, make large and constant use of beer and wine at the table; but the statement made in a book recently published, to the effect that no family is too poor to have wine with their food, is simply absurd. One will travel for weeks in the interior of Brazil, eating daily in the homes of the peasant class and of the farmer class, without once seeing wine on the table. The people do not make wine, and the cheapest wine sold costs about thirty-five or forty cents a quart, which sum is about as much as many day-laborers receive for a day's work.

The thing that impresses one most forcibly in regard to the Brazilian's cuisine is the very large use he makes of meats, and his great fondness for very greasy

and very highly flavored foods. Much of the food is redolent with onions and garlic, and no man more thoroughly than our Brazilian friend can understand and sympathize with the Israelites when they rebelled against the "light food" which their "souls loathed," and longed for the "cucumbers, the onions and the garlic" of Egypt. One would suppose that, being a tropical land, the people would use very little greasy food, and would subsist largely on a vegetable and fruit diet. Such is not the case, however; they make less use of vegetable food than do the people of North America, and the use they make of fruit as part of their food is insignificant. They eat fruit, but between meals and as something extra.

The Brazilian dresses as does his European or North American neighbor; but when dressed for a formal call or for a social function, he would impress his North American neighbor as being over dressed, or too much "dressed up." In this he is more like the peoples of southern Europe. The ladies indulge freely in cosmetics, the puff-box with the accompanying "lily white," "swan's down" and rouge form an indispensable part of my lady's toilet equipment. And one will sometimes meet a dude whose face, much whiter than his hands, will suggest rice powder, and once in a while a very suspicious pink tinge will be noticed on his cheeks. fortunately, is very rare.

As a people, the Brazilians are rather careless about their dress when at home, and when in the shop or office, but scrupulously careful when performing any official act, or attending some formal social function. The small boy, who will run barefooted and bareheaded over a large yard or school campus, utterly regardless of his personal appearance, caring not a straw whether or not

the lower end of his shirt and the upper end of his trousers stand in their due relations, would not think of going to the postoffice for mail or of carrying a note to the house of a neighbor without being duly clothed, shod and hatted.

A prominent Presbyterian native minister in Brazil tells this story on himself. When a student, he went on one occasion to conduct service on the Sabbath in a neighboring church. On Saturday afternoon, he rode up to the home of a prominent member of the congregation, a coffee planter, worth probably fifty thousand dollars. As he rode up, he saw a man in shirt sleeves, barefooted and with sleeves and trousers legs rolled up, walking across the barn-yard. "Hello," called our young theolog. "Hello," answered the man. "Is your boss, the farmer, at home?" asked the student. "I myself am the boss here," answered the amused planter from the barn-yard, careless of the fact that his appearance belied his words.

A party of democratic Americans were travelling by rail some years ago in Brazil. They had gotten all of their ideas of titled nobility from literature and so were greatly surprised and not a little shocked to see an old gentleman walking unconcernedly along the station platform, in ragged slippers and with no socks on, and to learn that he was the Baron of So-and-so. Had the baron been attending some political meeting or some state function, he would, doubtless, have presented a very different appearance.

The Brazilians, as a people, are notably courteous and affable, kindly, and generous almost to a fault. They do not understand what, in the States, is called "littleness," and they despise the man who would be char-

acterized in the Gulf States as "picayunish." A more obliging people cannot be found. The Brazilian, at any time, will put himself out seriously that he may do his friend a favor. The answer of a well-known gentleman, when asked if he will do you a favor, is "Two or three if you wish"; and our friend Moura means just what he says. They are scrupulously polite, affable and cordial; will never allow themselves to be outdone in politeness; but they have a contempt for the gruff and boorish fellow.

Our Brazilian neighbors, too, are very emotional and demonstrative; the stoic is rarely met with. Their emotional, demonstrative nature finds expression in what seems to their friends from colder climes to be excessive gesticulation. This characteristic is seen, to some extent, in their public speakers, but is noticed more especially in private conversation. There is often a kind of fascination in watching a group of Brazilians in animated conversation: face, head, shoulders, arms, and hands are all busy, and even their legs are sometimes brought into play to give fuller expression and emphasis to their thoughts and feelings. The cold-blooded foreigner looks on in amazement. The formal handshake of the Anglo-Saxon seems very cold and meaningless when one has become accustomed to the hearty Brazilian embrace. It does one good to see two of them meet after a prolonged separation, fly into each other's arms, giving a good tight hug with a pat on the back. It certainly looks cordial and hearty, and it means more than words.

The warm, emotional Latin blood in the Brazilian's veins shows itself in his passionate fondness for music, and in his love of pleasure. The theatre, the ball, the games and the racetrack all appeal to him strongly; and this emotional nature, which is the source of his most

attractive graces and his noblest virtues, is, at the same time, the most fruitful source of his weaknesses, his temptations and his sins.

Mentally, the Brazilian is alert and quick. As compared with the German, he is much less thorough; as compared with the Anglo-Saxon, he is less practical. In acquiring knowledge, he is the superior of either; in the use and practical application of what he has acquired, he is their inferior. The ease with which they acquaint themselves with the facts of this or that science or this or that department of learning, is often remarkable; and when this facility has been noted, one feels disappointed when he observes their lack of ability to digest, assimilate and apply to life's practical problems all this acquired knowledge. This makes them, generally speaking, a nation of theorists; and they themselves wonder at the practical skill of the Anglo-Saxon, and envy him his gift.

The mental alertness of the Brazilian people is seen in the school children. Compared with children of the same age in North America, they learn more rapidly, and acquire with much more ease the rudiments of education. The youth at college shows the same precocious mental development. The average Brazilian college boy will outshine, by far, his Teutonic classmate of the same age and advantages; but the Teuton will probably distance him before the end of life's race is reached. The same trait is seen in the men of literary and artistic talent. Most of Brazil's writers, whether of prose or of verse, have attained their eminence and reached the limit of their powers quite early in life, instead of growing and ripening on into the afternoon of life's day, as has been the case with most of the men of letters in England

and America. Antonio Gonçalves Dias, *facile princeps* of Brazilian poets, did most of his work when he was quite young; José de Alencar, the most prominent of the writers of fiction, wrote his most popular romance, "Guarany," when he was only twenty-eight years of age; and Carlos Gomes, Brazil's musician of international repute, the man who composed the music for the triumphal hymn at the Philadelphia Centennial Exposition in 1876, composed his *chef d'oeuvre*, his great opera entitled "Guarany," and based on Alencar's famous Indian story, at twenty-eight. Most of the men who compose the literary constellation of to-day are comparatively young men. In this respect, Brazil is certainly a young man's country.

But examples are not lacking to prove that the Brazilian's mental powers are not always a vanishing quantity after life's high-noon is passed. Rio Branca, the present great Minister of Foreign Affairs, long ago passed the meridian; and Ruy Barbosa, Brazil's brilliant representative at the recent Hague Conference, and, in some respects, the ablest man in Brazil to-day, if not in South America, can no longer be classed among the young men.

The intellectual life and characteristics of the Brazilian people are mirrored in their national literature, which is by no means to be despised, and in their national journalism, which has many excellencies. The best newspapers conform more to the English than to the American type. We do not find the grotesque cartoons and the startling headlines so common in American journalism. Much more space is given to the serious discussion of scientific, philosophical, sociological and literary questions, and much less to sensational scandal, than is the case with the average newspaper of the

United States. When one thinks of how much space is taken up with the unsavory details of scandal and murder trials, he wishes that our North American journalists might learn one lesson, at least, from their Brazilian *confreres*.

The fact just noted, namely, that Brazilian newspapers give much space to the discussion of more serious and important subjects, is doubtless due, in great measure, to the fact that Brazil has almost no periodical literature. Most of the work done by the literary, scientific, philosophical and sociological reviews of North America is done by the daily press in Brazil.

The Brazilian people, generally speaking, take more naturally to town, than to country life. The charming country home, such an attractive feature of our American life, is hardly known in the greater part of Brazil; and the people can never have a highly developed rural civilization until they get better roads and have more commodious means of inland travel. The Teutonic nations are noted for their domestic virtues; and the Latin peoples generally are less fond of their homes and more fond of their clubs. In every town and village there are one of more places where by common consent, the men gather about nightfall, and spend the evening talking together. While the Brazilian spends his evening thus, the Englishman or the American would probably be at home reading, talking to his wife, or romping with his children. The home, as to its furnishings, whether handsome or plain, has an air of stiffness. It may be elegantly furnished, but it will appear cold and punctilious; one misses the cosy atmosphere that is felt in an American home, but cannot be described.

The Brazilians are a nation of diplomats. When one has associated with the people at large, and has noticed the skill with which they approach difficult questions and avoid the undesirable ones, he does not wonder that the nation should have produced a diplomat of the stature of Rio Branco. The shrewdness with which the average school boy evades the main issue when called to task for misdemeanor, and his consummate skill in defense when the issue can no longer be evaded, are indications of the innate diplomatic talent; and in this case, the child is truly "father to the man." The common day-laborer will, with the greatest shrewdness, by the mere use of a word, by the most delicate suggestion, turn the conversation to the subject uppermost in his mind, and about which he hesitates to speak with his employer. The business and the professional man are past masters in the art. If they wish to bring up a certain subject, they manage so to steer the conversation, suggesting far more than is said, that we must come to the point ourselves, or appear rude. And while skilful in bringing up a subject about which they wish to speak, they are no less dextrous in veering off from one they do not care to discuss. We blunt Anglo-Saxons feel helpless in their hands. Ian Maclaren gives to the Drumtochty housewives the palm for diplomacy, but Ian Maclaren had never known the people of Brazil.

As is the individual, so is the nation. The Brazilians have had many diplomatic questions, and they need not be ashamed of their record. They have crossed swords with the English, with the French and with the Germans, and they have drawn blood more frequently than they have lost it. They are great advocates of arbitration, and when we consider the number of causes they have

won, we do not wonder at their advocacy of the method. Within very recent years they brought the question of Amapá and the French before the President of Switzerland for arbitration, and the long standing quarrel with the Argentine over the very complicated question of the Missoes was brought before President Cleveland's judicial mind for settlement. In both cases, Brazil won out splendidly. Two years ago, in the Petropolis treaty, Rio Branco settled a vexed and delicate question with Bolivia, and secured for Brazil a large territory of magnificent rubber forests. The diplomatic instinct is born in the Brazilian.

Brazil is a country of contrasts and extremes. We meet side by side the very rich and the very poor—the wealthy living in the greatest luxury, the poor in the most squalid poverty. Side by side we meet the extremes of learning and ignorance. A few years ago, the percentage of illiteracy was estimated at more than four-fifths of the population. That has changed for the better, and now twenty-five per cent. of the people, probably, can read and write. But it is astounding to think of three-fourths of the people being illiterates in a country where so many signs of an advanced stage of civilization are seen on every hand.

These contrasts and extremes are still more strikingly seen in the material development of the country. Some years ago, the writer was riding horseback across country from a railroad station to a country neighborhood twelve miles distant. He had just left behind the steam cars and the electric telegraph. Overhead ran a telephone wire connecting the station with the distant country neighborhood. On the road, he met a man rushing by on a bicycle, and a hundred yards further on

he met an ox-cart of the same pattern as those used in the Roman Empire two thousand years ago. Could it be possible? One must rub his eyes to see whether he is in the ancient world or the modern, or whether he is having an experience such as that of Mark Twain's "Yankee at King Arthur's Court."

On the same farm, the visitor will doubtless see the most primitive agricultural implements and the most modern, the methods of three thousand years ago and the most advanced methods of to-day. The land may be plowed with a modern and most improved disk or sulky plow, the grain planted with the most highly improved patent planter, reaped with the old-time sickle, and then beaten out with a flail such as Gideon used in the time of the Judges.

But the fact that these incongruities exist is proof that Brazil is awaking, or has awaked. Yes, this young giant has awaked and is going forward by leaps and bounds. A wonderful change has come over the land within the last twenty-five years, and what is seen is but the beginning. The next half-century will witness a material development such as has hardly been dreamed of. The people are getting a vision of the possibilities of their land, and they will translate possibilities into realities.

Such, then, is Brazil; a land of wonderful resources and possibilities. Such, too, are the Brazilians; a people of keen and ready intellect, affable and winsome in manners; a people just getting a vision of the possible greatness and power of their land; twenty millions of people in a land that would easily support five hundred millions.

CHAPTER III.

THEIR HISTORY.

In the preceding chapters, something has been said of the land and of the people; now something needs to be said of their history. If it be true, as so many things seem to indicate, that Brazil is destined to become one of the two greatest nations of the Western Hemisphere, no one who takes a broad view of world affairs can fail to be interested in her history from the beginning to the present time.

Brazil's history falls naturally into three grand divisions: I. Colonial Brazil, from 1500 to 1822; II. Imperial Brazil, from 1822 to 1889; and III. Republican Brazil, from 1889 to the present.

The newly discovered land became a Portuguese possession not so much because it was discovered and reported to Europe by the Portuguese navigator Cabral, but because the eastern shores first discovered lay to the east of an imaginary line, adopted by the Treaty of Tordezillas in 1494, by which Pope Alexander VI. sought to mark the boundary between Spain and Portugal in the lands already discovered and still to be discovered in the New World. This imaginary line was three hundred and seventy leagues west of Cape Verde, and as the shores of Brazil were to the east of the line, the land was a Portuguese possession. The summary way in which his holiness thought he could dispose of the new lands of a great continent may provoke a smile in this

twentieth century; but it was taken seriously four hundred years ago, and determined that this land of great extent and wonderful possibilities should receive its blood, its ideals and its language from Lusitanian rather than from Castilian sources. It is amusing now to see the old maps of the colony, showing this line running north and south, following more or less closely the fiftieth degree of longitude west of Greenwich, significant proof and illustration of the decline of papal power and influence.

In this very brief resume, no detailed account of the passing years can be undertaken; only a few of the events of cardinal importance will be noticed in each of the grand divisions of the country's history; and first we have COLONIAL BRAZIL.

The first serious attempt at colonization was in the reign of D. Joao III. In 1534, this monarch divided seven hundred leagues of the eastern coast line into twelve colonies, which he called *Capitanias*, conferring them upon Portuguese nobles in perpetual and hereditary right. Some of the *Capitanias* were founded, and prospered; but the majority of the grants were not taken up, or having been taken up, were later on abandoned, and so reverted to the Portuguese crown. Permanent settlements were made at Pernambuco, Bahia, and in Sao Paulo; and all went well for a while. But a central authority was needed, a bond of union must exist, and the system as a whole was found to be a failure. Accordingly, in 1549, Thomé de Souza, a man highly connected, of high character and great talents, was sent out as the first Governor-General of Brazil. He established his official headquarters at Bahia, which thus became the capital of Brazil; it so continued for more than two

centuries, until, in 1763, it was moved to Rio de Janeiro, that the central authority might be nearer to the La Plata region, where there was always trouble, and often war, between the Portuguese and the Spanish.

This change of policy brought great blessing and prosperity to the colonies. During the colonial period of her history, Brazil was ruled by fifty of the governors-general, many of them men of rare gifts of administration. Toward the close of the period, these representatives of the royal authority came to be known as *vice-reis*.

Among the more interesting and important of the events of Brazil's Colonial Period, must be placed *The French Invasion and Attempts at Colonization*. During the latter part of the fifteenth and throughout the sixteenth centuries, the nations of western Europe were dominated by the spirit of colonial and commercial empire. Under the influence of this spirit, far-seeing Frenchmen attempted to colonize Brazil and wrest the fair land from Portugal's grasp. The first of these attempts was made in the bay of Rio, where the island of Villegagnon preserves the name of the man who was at the head of the enterprise. The colony is known in history as Antartic France, and the French were in command of the beautiful harbor from 1555 to 1567, when they were driven out by the Portuguese. This colonial enterprise was intimately connected with Coligny's attempt to found in Brazil an asylum for his persecuted Huguenot brethren of France, of which more will be said in a subsequent chapter.

Driven out of the Rio bay in 1567, the French, in the beginning of the century following, made a serious attempt to establish themselves in the north of the island of Maranhao, and for five years, they maintained im-

portant colonial establishments at that point. That enterprise, too, came to naught; the French withdrew, and Brazil was once more the undisputed possession of Portugal.

An important place in the colonial annals of Brazil must be given to *The Spanish Domination of Sixty Years*, from 1580 to 1640. When the gallant young Portuguese monarch, D. Sebastion, had fallen while battling with the Moors in north Africa, and when his aged uncle, D. Henrique, had died after a reign of but two years, Philip II., with the aid of Pope Gregory XIII., succeeded in having himself recognized as king of Portugal. Thus it came about that, while all Europe was feeling the heavy and cruel hand of Spain, guided by the pious treachery of Philip and his papal master, in a persistent and systematic effort to crush the Reformation and to destroy civil and religious liberty, Brazil, too, although beyond the seas, felt something of the baneful influence. During these sixty years of the Spanish Domination, the colony continued to be governed by Portuguese rulers, and prospered, in a measure, due to its great inherent resources. Spain sought to defend the possession against the invasions of the Dutch, but did absolutely nothing for its development and progress. In 1640, when Portugal proclaimed her independence of the Spanish crown, and placed upon her throne the house of Braganza, represented by Duke John, who became John IV., the Spanish Domination came to an end in Brazil. Alexander Herculano, one of Portugal's most brilliant writers of history and romance, calls this period "the Sixty Years Captivity."

During this early Colonial Period is to be noticed also *The Dutch Invasion of Thrity years*, 1624-1654.

Brazil at this time was a Spanish colony, and the invasion by the Dutch was a part of the general war between Spain and Holland. It was not, however, simply a measure of military strategy, it was also a part of Holland's vast program of commercial and colonial expansion. She was planting colonies in the East Indies, why not do the same in South America? This invasion was begun by the taking of Bahia, which, however, was afterwards retaken by the Spanish. The next step was the taking of Pernambuco, where the Dutch established themselves in force. From this centre, the Dutch extended their influence north and south and west, and at one time they dominated the larger part of northern Brazil. The native Indians and the Portuguese colonists were well treated and were more content to be under the Dutch than under the Spanish rule. There was much prosperity in the colony, and all went well.

The most brilliant page of the history of this Dutch Invasion is that which records the government of the colony by Prince Maurice of Nassau, nephew of William the Silent. An abler and wiser man never governed a colony. During the seven years in which he was at the head of affairs, Holland's interests prospered, and it looked as if Brazil might become a Dutch colony. A Brazilian historian says of Prince Maurice: "By his intelligence, his high qualities and ability, he greatly endangered the Portuguese possessions in Brazil." One of the wisest measures introduced by him was that of religious toleration and freedom. A highly educated Brazilian gentleman remarked to the writer, some years ago, that to Maurice of Nassau belonged the honor of publishing the first decree of absolute religious freedom

known in history. Whether this statement be strictly accurate or not, sure it is that Maurice was far in advance of his age on this important point.

After the withdrawal of the Prince of Nassau in 1644, affairs in the colony went badly. Divisions and strife appeared. Holland was at war with England, and, for interests of far less moment, failed to hold and strengthen her position in Brazil. Portugal was now free from the Spanish yoke, and the colonists preferred Portuguese rule. War broke out, and, after several minor reverses, the Dutch were finally defeated in two general engagements in the low mountain range west of Pernambuco, called the "Guararapes," in 1648 and '49. These two defeats broke Holland's power completely, and in 1654 the Dutch withdrew from Brazil. Thus ended the Dutch Invasion, an incident in Brazil's history that must always arouse the interest and excite the imagination of thinking men.

Some years ago, an intelligent merchant of Pernambuco, a Brazilian of pure Portuguese descent, travelling on shipboard, was discussing matters in general. In the course of his remarks, he said that the greatest misfortune that had ever befallen Brazil was the expulsion of the Dutch by the Portuguese. He had travelled in Europe, and had visited Holland. "If they could make," said he, "such a garden of that land of rock and marsh, stolen from the arms of the sea, what would they not have made of Brazil? And what would they not have made, indeed?"

In one of the art galleries of Rio de Janeiro, there is a large oil painting, covering a large part of a side wall in one of the rooms, that will at once arrest the attention of the visitor. The writer has stood before it

with a certain feeling of awe. It represents the battle of the "Guararapes," and shows the Portuguese and Dutch in deadly conflict. In the intense look on the faces of the struggling warriors, one seems to see the mighty interests at issue. The destiny of nations and peoples is at stake; a continent is the wage of battle. A Teuton and a Protestant cannot help wishing that the fate of battle had been other than it was.

In 1661, Charles II., of England, married Princess Catharine of Braganza, thus laying the foundation of the traditional friendship between the Island Empire and little Portugal. Quite an impulse was given to the life and commerce of the colonies by the discovery of gold in Minas, in 1697, and in Matto Grosso, in 1733. Just after the middle of the eighteenth century, the long-standing question between Portugal and Spain over their possessions in the La Plata region became acute, and more than once there was resort to arms. But the most important event in that century, from the point of view of its influence on the subsequent history of the country, was *The Conspiracy and Execution of Tiradentes*. This was a sad political tragedy.

Unjust and oppressive laws passed by the Portuguese Cortes had aroused great opposition in Brazil. The opposition was all the more bitter because the laws that aroused it were so entirely out of harmony with the spirit of the times. The English colonies in North America had just rebelled against the unjust taxation imposed by the mother country, and had achieved national independence; the forces that were soon to cause that marvelous political and social convulsion known as the French Revolution were fast gathering; and all the air in Europe and America was full of the spirit of

liberty and independence and the equality of human rights. Brazilian students in the European universities were in touch with these movements, and they brought the fire in their bosoms back to the colonies. There was a desire to throw off the yoke of Portuguese oppression.

This spirit took form in a conspiracy, organized in the Capitania of Minas, having as its aim the establishing of a republic in Minas, with its capital at Sao Joao del Rey. The conspiracy was quite widespread and involved a number of men prominent in literary and political circles. When fully organized, it was betrayed and the leaders arrested. The leading spirit of the movement was Joaquin José da Silva Xavier, commonly known as Tiradentes, that is, "tooth-puller," because he was by profession a dentist, as the dental art went in those early times. In 1789, Tiradentes and his fellow conspirators were arrested. All were condemned, but only he was executed, the other sentences being commuted to banishment. In 1792, the year of the French Revolution, Tiradentes was hanged, his body drawn and quartered, and sent back to Minas as a solemn warning to any who might be dreaming of republican form of government. In 1889, just a century after Tiradentes' arrest, the republic of which he dreamed and for which he died, was born, and it has honored his memory by making the day of his martyrdom, April 21, a national holiday. "Truth forever on the scaffold, wrong forever on the throne."

The closing years of the Colonial Period, the years from 1808 to 1822, brought into Brazilian history a very interesting and unique incident, nothing less than the removal of the royal family from the mother country to the colony, the only case of the kind in American history. The causes leading up to this unusual incident are closely

connected with the great events of those stirring times in the early years of the nineteenth century, when Napoleon was playing his magnificent game with Europe as his chess-board. In his famous Berlin Decree, in November, 1806, the emperor had declared all British ports blockaded, and British products excluded from Continental ports. Plucky Britain had retaliated with her Order-in-Council, declaring the blockade of all Continental ports from which the British flag was excluded. When D. Joao, the prince-regent of Portugal, refused to renounce the alliance with England and close Portuguese ports to British ships, Napoleon coolly announced to Europe, "the House of Braganza has ceased to reign," and forthwith sent an army into Portugal. The royal family hastened to embark in English ships, and moved the court to Rio de Janeiro.

We may not admire John's lack of courage in leaving Lisbon, but the move certainly brought great advantages to the colony. In 1808, the ports of Brazil, hitherto closed to foreign commerce, were opened to all friendly nations. Civil courts, libraries and museums were opened. Institutions of higher learning were also founded; but, as a modern historian pithily comments, "not a single primary school" was opened.

In 1815, Brazil was raised to the category of a kingdom, and in the following year, Queen Mary having died, her son was crowned king as D. Joao VI., King of Portugal, Brazil and Algarves. But John did not remain long in Brazil. In 1820 a revolution broke out in Portugal, and the interests of the royal family demanded their return to the old country. The following year, leaving his son, D. Pedro, as Regent of Brazil, the king with his court returned to Lisbon.

History was now made rapidly. One important political event trod on the heels of another. The Portuguese Cortes resolved to reduce Brazil to her former subordinate position, and to this end several radical measures were adopted. The Regent was ordered back to Portugal. But Brazil had tasted the sweets of liberty and equality, and was unwilling to be reduced to secondary rank; several Capitanias requested D. Pedro to remain in Brazil in disobedience to the Cortes. The Prince answered, "I will remain," and the gauntlet was thrown down. The tidings of this independent attitude of the prince and of the people of Brazil greatly exasperated the king and the Cortes. Other despatches and more irritating ones were sent across the Atlantic. These despatches were handed to the prince and were read a few miles out of Sao Paulo, whence he was returning to Rio. As he read, indignation flamed within him; and there on the banks of a little stream called the Ypiranga, D. Pedro raised the historic cry, "Independence or Death," and a nation was born in the twinkling of an eye, September 7, 1822. A splendid memorial building, used as a museum, marks the historic spot where the Brazilian nation was born of the patriotic cry of him who was to be her first emperor, D. Pedro I., of the House of Braganza.

We now come to the second period of our historical survey, and have before us IMPERIAL BRAZIL. The empire lived for sixty-seven years, 1822-1889. Only two emperors occupied the throne—Pedro I. and Pedro II, father and son. The first reigned but nine years; the second, counting the years of his minority, reigned for fifty-eight.



YPIRANGA MONUMENT, SAN PAULO, BRAZIL,
Marking spot where Dom Pedro declared the Independence of Brazil. Sept. 7, 1822.

Little of special interest occurred in the reign of Pedro I. The empire was organized with its legislative, executive and judicial branches made distinct; and a liberal constitution was framed. In 1826, D. Joao died, and D. Pedro was asked to occupy the throne of Portugal. He preferred to remain in Brazil, and abdicated the Portuguese throne in favor of his daughter Mary. The emperor was strong-willed, and soon became unpopular in Rio and in the adjoining provinces. In 1831, misunderstandings arose and became serious; a revolution seemed imminent. On April 7, he abdicated in favor of his son Pedro, a boy of five years of age, and, in an English ship, sailed away to Portugal, saying he left behind a country he had always loved and that he loved still. In Brazil, Pedro I. is known as "the Liberator," and he is also called "the Soldier King." His martial and kingly bearing are well brought out in the handsome equestrian statue of him that stands in one of Rio's beautiful public gardens, in the centre of the great metropolis. With his left hand, he reins in his fiery steed, in his right, he holds aloft the constitution, symbol of free and independent Brazil, his great gift to his people and to the world.

Pedro II. was five years old when his father abdicated in his favor. Nine years later, as the most satisfactory way of settling a number of difficult questions and of quelling a number of nascent revolutions, the Parliament proclaimed the majority of the young ruler, and soon thereafter, he ascended the throne and was crowned. The first twenty-five years of his reign, though witnessing a number of smaller local revolutions and disorders, were marked by no event of international importance, save the invasion of the Argentine in a brief

war with the dictator, Rosas, who, after his defeat, fled to Europe.

Brazil has an enviable record as a peace-loving nation. *The only serious foreign war in her history was that with Paraguay*, in the latter half of the reign of Pedro II. The war was brought on by Lopes, who had made himself dictator of Paraguay, had gathered a considerable army, and had gotten together a large amount of military supplies. Lopes' aim probably was to annex to Paraguay the state of Matto Grosso, lying to the north of his country and reached by means of the Paraguay river. Three phases of the war may be noted. The first phase was the aggressive move of Paraguay, invading the state of Matto Grosso on the north and Rio Grande do Sul on the south, both easily reached by the river La Plata and its tributaries. This phase of the war was ended by the capture of the Paraguayan army of six thousand that had invaded Rio Grande and occupied and fortified the city of Uruguayana, on the banks of the Uruguay. The second phase of the war from 1866 to 1869, was the longest and most difficult for Brazil. After driving the Paraguayans from her territory, she undertook to invade theirs and to advance on the capital city, Asuncion. This was no easy matter, for all the approaches by land and by river had been guarded by Lopes. The city was finally taken, though, and Lopes became a fugitive, giving himself up to guerilla warfare. The third phase, of only a few months, consisted in the efforts to capture and destroy Lopes and the remnants of his army. This was finally accomplished in the battle on the banks of the Aquidaban, where the dictator was slain.

In the campaigns of these five years, not a little hard service was seen, and not a little genuine fighting was done, both by the land and naval forces. General Osorio and the Duke of Caxias were the most noted army officers; the Baron of Tamandaré and Admiral Barroso won the laurels in the naval engagements; and the names Riachuelo, Humaitá, Villeta, Angostura, Aquidaban and others, given to streets and public squares, keep alive in the memory of the people the names of the most famous battles.

But "peace hath her victories no less renowned than war"; and while referring to Brazil's feats of arms, *we must not forget her more splendid victory of peace, in the liberation of her millions of slaves.* The campaign in behalf of abolition began earlier in the century, but it became more active during the last twenty years of the empire. Three different laws were passed by Parliament tending to and providing for the emancipation of Brazil's slaves. The first law was passed in 1871, and provided that all children born of slave mothers should be free; the second, enacted in 1885, emancipated all slaves who reached the age of sixty; and both of these enactments made further provision for gradual emancipation. Each victory gained only served to make the advocates of immediate and universal emancipation more aggressive and determined. Finally, on the 13th of May, 1888, the "golden law," as it is called, was passed by the Parliament, putting an end forever to slavery on Brazilian soil. What cost so much blood and treasure, what caused so much bitterness and sorrow in North America, was accomplished in the Brazilian empire without the shedding of a drop of blood, with no social or political convulsion.

The first and the third of the three great laws of emancipation were passed in the absence of D. Pedro, when the Princess Isabel was regent. She was not popular with the nation, and some have thought that she favored emancipation, hoping thus to secure for herself the imperial throne. If this was her motive, she was sadly mistaken, for the result was quite the opposite. One of the great ministers of the empire had wisely foreseen the logical connection between the two movements, and had pithily remarked, "After abolition, the Republic." Up to this time, the Republican Party in Brazil had been small; but after the law of the 13th of May had been passed many of the rabid defenders of slavery and many of the extreme conservatives swung to the opposite political extreme and aligned themselves with the republicans.

Thus, in a very few months, the Republican party had become strong and aggressive; something must be done to weaken or destroy it. To this end, a new ministry was formed, a new Parliament elected. In the meantime, the army also had become disaffected toward the government, and its sympathies were turning more and more towards the Republicans. During the year 1889, several of the stronger battalions of the army had been sent away from Rio. Some thought this a part of the plan to lower the prestige of the army and to prepare the way for the destruction of the Republican Party; others, however, thought it was a part of a plan looking to the abdication of the emperor in favor of his daughter, Princess Isabel, to accomplish which the elements of opposition should be removed. Matters went on from bad to worse; the relations between the army and the ministry became constantly more strained. Finally, there came an order

for the withdrawal from Rio of another division of the army, and this brought matters to a crisis. Many of the officers determined to resist the order and to demand that the ministry be deposed.

Accordingly, on *the morning of November 15th*, a part of the army was in revolt, and other divisions rapidly adhered to the movement. Marshal Manoel Deodoro da Fonseca, the head of the army, ordered the ministry to resign. The prime minister refused, and ordered the adjutant-general, Floriano Peixoto, to open fire on the insurgent brigade. This Peixoto refused to do, calling the attention of the minister to the position of the cannon, placed in the square in front of the building where the ministry was assembled, assuring him that, if the brigade were fired upon, the artillery would demolish the building within five minutes. Deodoro walked into the building amidst the wild acclaim of the soldiers, and demanded that the ministry resign. They saw their cause was lost, and, with what grace they could summon, they telegraphed their resignation to the emperor, who was in his summer palace at Petropolis, twenty-five miles away.

Up to this point, the struggle had been between the army and the ministry, and the ministry had lost. Now the Republican Party comes to the front, and suggests, through its leaders, that the opportunity be seized upon to proclaim the Republic. For a moment, doubtless, Deodoro, trained, as a soldier should be, to obedience and loyalty, hesitated between the past and the future. Then he lifted his hat reverently, and cried "Long live the Brazilian Republic." The cry was immediately taken up by the soldiers, was passed on, with enthusiasm, by the populace; it soon re-echoed throughout the capital,

and a salute of twenty-one guns announced the birth of the Republic. With the shout of Prince Pedro, the empire was born on the banks of the Ypiranga, September 7, 1822; and with the shout of Marshal Deodoro, the Republic was born, in the nation's capital, at eleven o'clock, on November 15th, 1889.

A Provisional Government was at once established in the name and by the authority of the army and navy, with Deodoro at its head. All rights were guaranteed, and it was announced that peace and quiet would be maintained at any cost. The royal family was invited to quit the country.

Thus ended the empire of Brazil, the last monarchy on the American Continent. Gladly would the people of Brazil have had D. Pedro spend his last years as monarch of the land he loved, for the people of the land loved him. But they would none of the ultramontane Princess Isabel, or of her bigoted husband, the Count d'Eu, of the French house of Orleans. We may well quote here the striking language of the historian Clare in regard to Brazil's last emperor: "Thus ended the reign of Dom Pedro II., one of the best monarchs that ever wore a crown. He immortalized his reign by his unselfish efforts to benefit his subjects, instead of seeking his own personal aggrandizement; and he quietly acquiesced in the logic of events which involved the sacrifice of his throne." The empress died in Lisbon on December 28, 1889; and Dom Pedro passed away in Paris, on December 5, 1891.

We now come to the last period of the history, and have before us REPUBLICAN BRAZIL. The Provisional Government organized on November 15, went quietly to work to perpetuate the republican institutions. The Re-

public had been proclaimed in the name of the army and navy; but it must be adopted and cherished by the people. Accordingly, provision was made for the election of a Constitutional Congress. It assembled in September, 1890, and on the 24th of February, 1891, the Constitution was proclaimed. It is a state paper of great ability, closely modeled after the great charter of North American liberties, improving on it, in some particulars, and in others, modifying it the better to suit the needs and to meet the tendencies of a Latin people just emerging from monarchy. The distinction is clearly emphasized between the three great branches of government—the legislative, the executive and the judicial. The executive function vests in the President and his six cabinet ministers who form his political household. The legislative power vests in a Congress composed of two chambers—the deputies and the senators, all elected by the direct suffrages of the people. The same is true of the President. The judiciary, both federal and state, is organized much as in the United States.

The Capitánias of colonial times became provinces of the kingdom and of the empire, their number increasing to twenty. These twenty provinces became the twenty states of the Republic, varying as much in size as Rhode Island and Texas.

During the twenty years of the Republic's life, six men have occupied the presidential chair. The first President elected was Generalissimo Manoel Deodoro da Fonseca, who had been provisional president. After his election, he held the reins of government less than a year. A naval revolt compelled him to hand over the reins to the vice-president, Floriano Peixoto. The history of the first eight years of the Republic is the history

of revolution and strife. This was to be expected: periods of radical political change must necessarily be periods of disorder. It was so in the North American Republic, where republican ideas were in the blood of the people; how much more in Brazil, where the traditions of the people, both political and ecclesiastical, were of monarchical government. The only wonder is there have been so few revolutions, and that the nation should have settled down so soon to an orderly and quiet mode of life. The contrast between the history of Brazil in this regard and that of her neighbors in Central and South America, is the clearest proof of the essentially peaceful and orderly character of the people.

The most serious disturbance of these twenty years was the second naval revolt. It broke out in September, 1893, and continued until March of the following year. Custodio de Mello got to himself much honor and praise when he compelled Deodoro to resign from the presidency; but when he undertook the same thing with Peixoto, fate and the judgment of history went against him. But for six months, the bay of Rio was the scene of much excitement. At first, the fight was between two parties of republicans; later on, the result became a monarchist movement, looking to the restoration of the royal family and the empire. The attitude of Admiral Benham, who was acting under orders from President Cleveland, and who refused to recognize the revolted Brazilian squadron as having any belligerent rights—the only consistent and logical position possible in the case—broke the force of the revolt, and put an end to the struggle. There were several other minor disorders, but nothing more so serious as this naval revolt.

Marshal Floriano Peixoto was the last military president. With President Prudente de Moraes came the civil regime: and during these twelve years, Brazil has entered upon an era of unparalleled prosperity. Since the proclamation of the Republic, twenty years ago, Brazil has developed more, and has done more to win for herself a place of influence and power in the great family of nations than she had done in any half-century of her previous history. In view of her brilliant beginning, what may we not expect of her in the coming years?

An intelligent, generous, broad-minded people, inhabiting a vast country of inexhaustible natural resources, working out their destiny under a political constitution that must challenge the admiration of the world: such is the Brazilian nation to-day. As one surveys her past history and studies her present conditions, he feels that he must take up the words of Marshal Deodoro, uttered on the 15th of November, 1889, and cry with all his heart: "Long live the Brazilian Republic!"

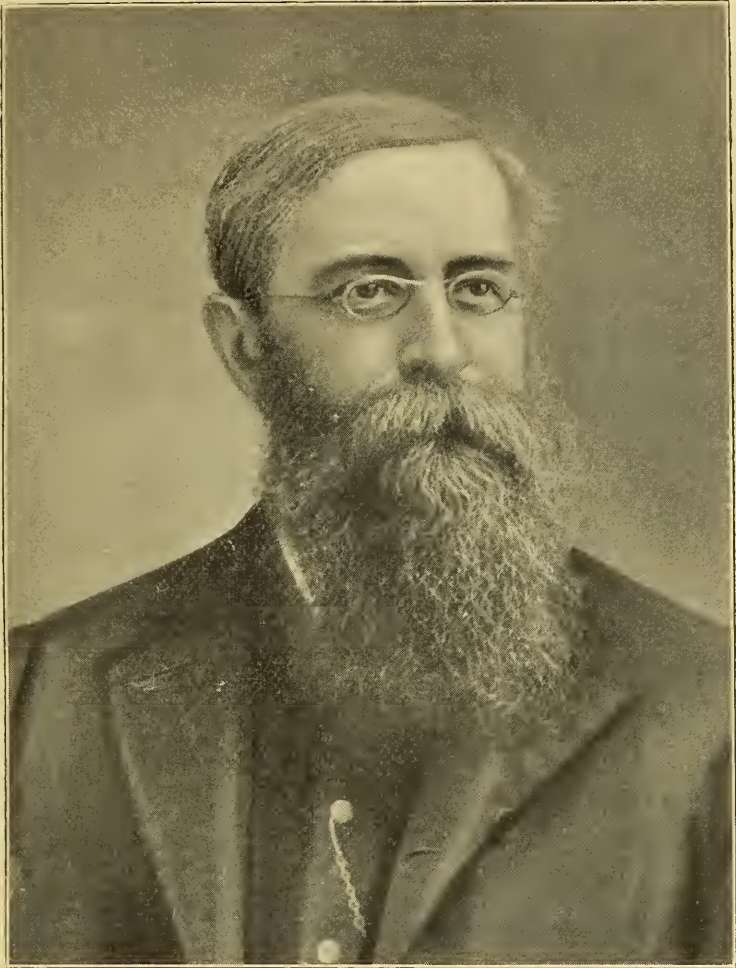
There is just one thing lacking for the development of a great power of lasting and benign influence: that one needed element will be considered in the remaining chapters of this book.

CHAPTER IV.

THE NATION'S NEED—BRAZIL AS A MISSION FIELD.

This book, both in its motive and purpose, is primarily a mission study. The preceding chapter closed with the statement that only one thing is needed to make Brazil a great world power of lasting and benign influence. That one thing needful is the religion of Jesus Christ in its purity, and the purpose of this book is so to present the attractions, the possibilities and the needs of the land and the people that Evangelical Christendom may be stirred to earnest and persistent effort to win the nation for Christ and for his Kingdom.

But when Brazil's claims as a great and important mission field are presented, two objections are at once offered. Some years ago, a missionary was asked to address an audience in the mountains of Virginia. As it was a mixed audience, as to age, creed, and religious interests, the speaker, by way of introduction, had quite a good deal to say about Brazil's material wealth and progress, speaking of her railroads, electric lights and cars, her banks, her commerce and her handsome modern cities. He was somewhat taken aback when he heard of one of his auditors having remarked, that he was sure, after hearing the lecture, that Brazil did not need missionaries. Quite a disappointing result of a missionary address, all will agree. The story is told because that old Virginian mountaineer is a type. Many who read the account in the preceding chapters of Brazil's



REV. G. W. CHAMBERLAIN, D. D.,
Pioneer Missionary of the Presbyterian Church, U. S. A.

commercial development, of her modern cities and of her advanced material civilization will, at first, be ready to say that a country so highly civilized has no need of missionaries or of missionary work. But it may be asked, in reply, will civilization save a man or a nation? Will electric lights illumine the road that leads to the Kingdom of Heaven? and will street cars and railway trains carry sinners to the Gates of Pearl? In the light of God's Word and of sacred history, such an idea seems absurd. Suppose Paul had entertained such ideas, would he have gone from the obscure province of Judea to preach the gospel in Athens and in Rome, the centres of the world's learning and power? Greece had intellectual culture and artistic taste; Rome had the most splendid material civilization the world had ever seen; but Judea had the gospel which was "the power of God unto salvation," and Paul well knew that the Gospel of Christ was the salt that was to save the earth.

But a more serious objection still is urged when the claims of Brazil as a mission field are pressed. Many worthy people seriously question the propriety of sending Protestant missionaries to papal lands. Brazil being a Roman Catholic country, these good people say, the Brazilians have a form of Christianity, and they think it unwise, if not uncharitable and unchristian, to be prosecuting missionary work among them.

"By their fruits ye shall know them," the Saviour said. For four hundred years, Romanism has had full sway in Brazil, and, unhindered by other influences, it has developed according to his own genius and principles. Here, we should expect to find it in its full flower and fruitage; and Romanism, as seen in Brazil, is not the religion of Christ. It wears the livery of Christianity, but in its

form and in its essence it is pagan. That there are elements of Christian truth found in it, all gladly admit; but these elements of truth are so covered over with superstition and error, and the human element mingled with the divine is made so prominent, that Romanism as it is found in Brazil cannot rightly be called Christianity. As a result of Rome's influence in Brazil during these four hundred years, we find that the educated classes are almost entirely given over to radical skepticism in some one of its many forms, and that the uneducated masses are sunk in a system of superstitious idolatry that is much more closely akin to the ancient and modern paganism than to the religion of Christ Jesus. James Freeman Clarke, in his able work, "Ten Great Religions," speaking of the religion of ancient Rome, remarks: "So ended the Roman religion; in superstition among the ignorant, in unbelief among the wise." These words may be applied with absolute truthfulness to the effect of Roman Catholicism on the people of Brazil.

Weighty testimony in support of this grave indictment comes to us from Brazil itself, in the words of her very able thinker and writer, Snr. Ruy Barbosa, her brilliant representative at the Hague Conference. In a remarkable book, published some thirty years ago, and from which frequent quotations will be made in this and the following chapter, Snr. Barbosa, referring to the effect of Romanism on the people of Brazil, said: "Once the faith of the people is destroyed, the upper classes drift into indifference, and the lower classes fall into the most deplorable idolatry."

But some one may say: Granted that the facts are these—that the educated people of Brazil are almost to a man skeptical, and that extreme superstition prevails

among the masses, does it follow that the responsibility should be laid at the door of Romanism? Universal facts must be explained by causes everywhere in operation, and when we find in all Roman Catholic countries the same state of things that is found in Brazil, and find, too, that this state of things is in strong contrast with the conditions in Protestant lands, it is hard to resist the conclusion that the cause is to be found in Romanism itself. And not only so, it is believed that the careful consideration of the facts presented in this chapter and the following one will convince the unprejudiced reader that the natural, yea, the necessary result of Romanism, is to drive the educated into skepticism and to lead the ignorant into superstition and idolatry.

I. *Let Some of the Doctrines of Rome be Examined*, that we may understand how her influence will tend to unbelief. For instance, a man is told that he must believe that the Bishop of Rome is absolutely infallible in any and every official utterance affecting doctrine or morals, and that he must believe that every pope from Peter—whom, against the clearest evidence to the contrary, they affirm to have been Bishop of Rome for twenty-five years—down to Pius X. has been thus infallible. And yet every student of history knows full well that numbers of popes have propagated doctrines which the Church of Rome itself now condemns as heresy, and that in many instances one pope has been stout to affirm what his predecessor was equally strong in denying.

Again, a man is taught that the host, the bread made of flour and water and used by the priests of Rome in the communion, is, after its consecration by the priest, no longer bread, but has been transubstantiated, and has become flesh and bone and blood and spirit and divinity,

that it is Christ Jesus as truly as He is Christ who sits on the right hand of God the Father in Heaven. When told that it must be bread, for it has all the appearance of bread, the Romanist answers that it is a mystery, and asks if Christ did not change the water into wine, and if so, whether God cannot change bread into flesh. Yes, we answer, but when Christ transubstantiated the water into wine, it ceased to be water and became wine. It was wine, and the best wine at the feast. To the senses it was wine, under analysis it would have shown the elements of wine. But when the consecrated host appears to the five senses to be bread, when under chemical analysis it is seen to possess all of the elements of bread and none of the elements of flesh and bone and blood, can any rational being believe that it is not bread, but is the Lord Jesus Christ as truly and as really as he exists in heaven? To do so one must discredit the testimony of his five senses, subvert the very basis of human evidence, and do violence to the most fundamental laws of human reason.

But not only is the man told that he must believe those things to be pure Christian doctrine; he is furthermore assured that unless he does believe them, he is accursed, is excommunicated, condemned to eternal death, and cut off from all hope of salvation. What wonder, then, that we hear men saying that truth is relative, and that a certain proposition may be true in religion, but false in science or philosophy?—a doctrine, this, as old as the time of Cicero, as we learn from a quotation made from "The Nature of the Gods," on page 341 of James Freeman Clark's first volume of "Ten Great Religions." Cicero makes the Pontifex Maximus say: "I believe in

the gods on the authority and tradition of our ancestors; but if we reason, I shall reason against their existence."

What wonder that men who reason feel the mind and conscience revolt against such teaching? What wonder, if the educated classes refuse to be guilty of such treason against the fundamental laws of thought and evidence? But when the man has been educated in a Romish home, and remembers that his ancestors for generations have been Romanists, he naturally feels that the traditional faith of his fathers must be best of them all; and when he rejects this, he rejects all religions. "If this be Christianity," he says, "I will have none of it." Thus it is that thinking men in papal lands become skeptics.

II. *The Attitude of Romanism toward Civil, Social, and Political Institutions, and Her Doctrines on these Subjects Drive Thinking Men of the Governing Class into Indifference, Opposition, and Skepticism.* For centuries, Rome has claimed temporal power; has asserted that the pope is a temporal lord; that his authority is supreme over all temporal rulers; that he has a right to depose emperors, kings, and presidents, and to deprive them of all power and authority; and that he has a right to absolve subjects from allegiance to their rulers, and to place the country under the ban, in case the faithful should refuse obedience to the papal mandate. This papal doctrine, generally forgotten in these days of political liberty and individual freedom, is occasionally revived, and thinking men awake with a start, and wonder if such ideas can be possible in our day.

There was a decided revival of bitterness and agitation on this subject caused by the publication, in 1864, by Pope Pius IX., of his famous Syllabus, in which all of the marvellous claims above referred to, and many

others equally marvellous, are clearly and dogmatically set forth. This agitation spread over Europe and South America. It was this that called forth some of Mr. Gladstone's powerful tracts. In Brazil, the doctrines of the Syllabus became a vital issue, and the agitation resulted in the imprisonment of certain bishops who undertook to put into execution the principles advocated by Pius, by excommunicating certain prominent freemasons and denying to them the rites of the church when the Syllabus had not received the sanction of the emperor.

A considerable anti-papal literature was called forth in Brazil by this agitation. Joaquin da Saldanha Maranhão, a man prominent in the nation's political life, also a prominent mason, has four bulky volumes in which he attacks Rome, assailing her doctrines, her ceremonies, her priesthood, and shows her deleterious influence on national life. But by far the most sober and the most able work produced by that anti-Romish propaganda was written by no less a man than Snr. Ruy Barbosa, the man who astonished the world some months ago by his able, eloquent and brilliant presentation of the cause of peace and arbitration, and by his strong defence of Brazil's rights, at the Hague Conference. It was Snr. Barbosa who thirty years ago took up the cudgels in defence of civil liberty and national rights in Brazil, as against the principles of the Syllabus. A remarkable book had appeared in Germany under the title "The Pope and the Council," prepared by a group of able men over the general signature "Janus." Snr. Barbosa translated this book, and wrote an Introduction to it more voluminous than the book itself. This introduction is a masterly arraignment of Romanism as a perversion of pure Christianity, and as an institution hostile to civil

liberty, to social progress and to the larger interests of mankind. One is simply amazed at the author's wide learning, at his clear, firm grasp of the main points at issue, and especially at his knowledge of Scripture as bearing on the controversy between evangelical and papal Christianity. Frequent quotations will be made from this work, because no one knows the subject more thoroughly than Snr. Barbosa.

The Saviour said, "My kingdom is not of this world"; Rome says that her kingdom is of this world and is all of the world. Such are Pius' claims in the Syllabus, and in regard thereto Snr. Barbosa says: "There (in the book he was translating) the sect of the priest-king was accurately classified as to its nature, its designs, and its social tendency; it was clearly proved that Romanism is not a religion, but a political organization, and that, too, the most vicious, the most unscrupulous, and the most destructive of all political systems." (Page 13 of Preface). For centuries, the Jesuit Order has been considered the enemy of civil liberty and of popular institutions, and in consequence, much odium has been heaped on the Jesuits. But men who see most deeply into things, see in Jesuitism only the soul, the most perfect manifestation of the spirit of Roman Catholicism. On this point, Snr. Barbosa quotes Macaulay: "In the Order of Jesus," says the wise Macaulay, "is concentrated the quintessence of the Catholic (Romish) spirit, and the history of the Jesuit Order is the history of the great catholic reaction. . . . If the Jesuits are the bitterest enemies of liberty, intellectual and moral, it is that Romanism always has been so and still is, and the Jesuits are only members of Rome, simply practical revelations of the papal system in action, organized, armed, and

militant." (Introduction, p. 21.) In the same strain, our author writes: "If Jesuitism is a perpetual conspiracy against the peace that has for its basis liberty and parliamentary institutions, it is only because the church of the infallible pope hates all modern constitutions, as being in their very nature incompatible with the temporal power of the clergy" (Int., p. 6). Of this same order—the Jesuits—he says again: "The wisest work of darkness which the perversion of Christian morality could devise."

Again, on the general subject of Rome as a political organization, and of her hostile attitude toward free civil institutions, Snr. Barbosa writes: "If the bishop is systematically rebellious against constitutional authority, if he is a despot with his own subjects in the religious domain, and at the same time insubordinate to the civil law, it is because he is really the servant of the Romish hierarchy, and because Rome's rule of action has ever been her purpose to enslave the individual conscience of the clergy, and control the temporal power of the church. If the monks are the propagators of fanaticism, the debasers of Christian morals, it is because the history of papal influence for many centuries has been nothing more nor less than the story of the dissemination of a new paganism, as full of superstition and of all unrighteousness as the mythology of the ancients—a new paganism organized at the expense of evangelical traditions shamelessly falsified and travestied by the Romanists. . . . If Rome wishes to refute this conclusion of ours, she will have to prove that she has kept her spiritual character free from the corrupting influence of the world. The opposite, however, is true; for the Romish church in all ages has been a power—religious scarcely in name,

but always, inherently, essentially, and untiringly a political power." (Int., p. 6.)

But this masterly accuser of Rome does not confine himself to abstract denunciation; he brings history under tribute to substantiate his accusations, and two of his examples will here be noted. "Twice during the ominous pontificate of this pope (Innocent III.) was the undying hatred of Rome to all reason and liberty manifested in a most signal and indelible manner. First, when the anathema was hurled against the 'Magna Charta' of England, the first written formula of all modern representative constitutions. This charter of liberty was denounced by Innocent III. as ignominy and heresy. The other manifestation of Rome's spirit was the crusade against the Albigenses, whose capital crime was not their doctrines, but their freedom of thought, their contempt of papal authority, their bold criticism of the pontifical tyranny, with its pretensions, its theories and monstrous vices in an age when the expression 'as vile as a priest' was proverbial. . . . It was in the effort to suppress this first insurrection of human intelligence against the theocratic despotism of the popes that St. Dominic, the burner of heretics, obtained his title of 'blessed,' and that the instrument for the subjugation of the conscience (the Inquisition) was made a permanent and a *sacred* institution."

Unquestionably education is one of the most important and potent factors in national life, contributing powerfully to the intellectual, commercial and moral progress of the people. The public school systems of Germany, Switzerland and the United States are certainly entitled to no small share of the honor of the development and progress of those countries. All states-

men understand this, and they strive for the promotion of public instruction. But in papal lands, they must count on the unremitting opposition of the clergy. The Syllabus of Pius IX. condemns all state education, all instruction of youth not under the direction and control of the church. (See Schaff-Herzog, Article "Syllabus.") As a practical commentary on the principles of the Syllabus in relation to education, two incidents will be mentioned. A year ago, a brilliant young minister of state in one of the most important commonwealths of the Brazilian Republic, a man who was bending all of his energies to the development of the public school system of his state, said to the writer: "The greatest obstacle I have to overcome in my work in behalf of public instruction is the opposition of the Romish clergy." An able young Brazilian who was placed at the head of the public schools of Lavias—the home of the writer—and who was devoting his best efforts to the work, said that the first move of the local clergy was to try, by all sorts of strategy, to obtain permission to teach the Romish catechism in the schools; and that, when they found that this could not be managed, they began earnestly, persistently and systematically to oppose and to destroy his work.

When intelligent men who love their country and desire its prosperity see in papal Christianity the most serious obstacle to civil liberty and to stable government, when they recognize that Romanism is the greatest hindrance to intellectual and material advancement, is it strange that they come to fear and even to hate this enemy? In view of all this, can we wonder that the large majority of the educated and governing class are confessedly radical skeptics of some one of the numerous

schools? And in view of all this, it may now be asked: Is not this skepticism the natural, yea, the inevitable result of this politico-ecclesiastical institution, of this degenerate and apostate form of Christianity?

III. *Let us next consider Romanism as a Moral Force*, asking what is its influence on the general moral condition of the people, and to what conclusions the influence thus exercised would lead thinking men. It must be admitted by all that religion should be the supreme influence in the moral uplift and regeneration of men and of nations, and that the relative value of religious beliefs will be in direct proportion to their power to purify, strengthen and ennoble the lives of men. Bearing this in mind, it is instructive to study moral conditions in Brazil and in papal lands generally.

It must be confessed that there is full enough of moral degradation in the best of lands to make a Christian hang his head and blush for shame; and it behooves us all to look first for the beam in our own eye. But a comparison will show that moral depravity is far greater in Romish than in Protestant lands. In a supplementary chapter to "Seymour's Evenings with the Romanists," a most valuable and instructive book, comparative statistics are published showing the conditions prevailing in the different countries and cities of Europe. Some of the figures given of the moral conditions in papal cities and countries are simply appalling. One can hardly believe that he is reading statistics taken from official sources. Nor is this distressing state of things confined to the papal lands of Europe; in certain parts of Latin America, matters are still worse. A statement in Hubert W. Brown's book, "Latin America," in which he quotes Mr. W. E. Curtis as stating that in Ecuador seventy-five per cent.

of the children that are born are illegitimate, gives one a feeling of horror. It seems incredible. And this, be it remembered, in a land where the papal dominion has been absolute, when there is a Romish church to every one hundred and fifty of the population, and where one person in ten is a priest, a monk or a nun. One might be inclined to doubt the accuracy of this statement made by Mr. Curtis, were it not in line with statements made by Seymour in his book, and by other writers in regard to other Romish countries. The comparison of the figures taken from Curtis, Seymour and others in regard to conditions in Ecuador, in the papal states of Italy, and in other strongly Romish countries would lead one to believe that the degree of moral depravity is in proportion to the completeness of Rome's sway. It is a pleasure to state that in Brazil moral conditions are better, that the figures are not for one moment to be compared to those of Ecuador. Can it be because Rome's grip on the lives of the people of Brazil is much less firm than it is on those of Ecuador's population?

The man who studies moral conditions in Romish countries will be at once impressed with the fact that a lower state of morals prevails than in countries where evangelical religion makes its influence felt, and that the ideas of the people generally are more lax. This will be felt in scores of ways, and the conviction will be borne in upon him irresistibly. And not only so, but he will be astounded to find that *to a large extent religion and morals are divorced*. What seems to a Protestant Christian impossible, appears to be the rule in papal lands. Often times the most religious man in the community is the most depraved. One of the most absolutely abandoned characters known to the writer, a man whose life

seems to be characterized by every conceivable vice, and is redeemed by not a single virtue, once told him in the blindest way possible that he was a most religious man, that he rarely failed to attend mass and the religious festivals, and that he was quite regular in his prayers. The lenten season of forty days, ending with the solemnities of holy week, is the time in which the Roman Catholic discharges his religious duties of the year. One would expect the people to show the effects of their prayers and devotions in improved lives when the season is ended; but holy week is followed generally by a perfect orgy of sin and moral corruption.

Without doubt a large part of the responsibility for the lax morals of papal peoples rests with Romanism. The system of penances and indulgences deaden men's consciences, and gives them a low conception of the guilt of sin. Crimes and sins cannot be very serious matters when the sinner can so easily secure the assurance of pardon and so easily pay his debt. If he does not wish to fast and is averse to vain repetitions of prayers to his saints, he can, by means of a pecuniary consideration, relieve himself of the necessity of prayers and penances. It can be readily seen that such ideas destroy the conception of sin as that heinous thing which God hates and that carries in itself the germs of eternal death. And this explains a fact noticed by missionaries in papal lands, and that at first causes great surprise, the fact that one so rarely sees a case of really deep conviction of sin. A missionary experience of twenty years will furnish one or two or three cases. The explanation is this—insufficient ideas of God's ineffable purity and holiness of character, and of the exceeding heinousness of sin, have low-

ered the moral tone and destroyed, to a great extent, the acute consciousness of sin.

But if a large measure of responsibility for the moral laxness found in papal lands is to be laid at the door of Romish doctrine, no less a measure, surely, is to be laid at the door of Rome's priesthood. The people of Brazil would lay by far the larger measure of it at the door of Brazil's priests. "Like priest, like people," is a true proverb. When those who should be the moral guides and examples of the people are men of depraved lives, men of unblushing immorality, this example of moral turpitude must react powerfully on the lives of the people themselves. Much has been said and written of the corruption of the Romish priests in South American countries, and the phrase "as immoral as a Brazilian priest" may be found in European literature, as though these were more proverbially depraved. They probably do not merit this distinction as compared with the priests of other Latin American countries, but surely the state of things among them is bad enough. Concubinage, open and unblushing, is common among them; and refined sensibilities are shocked at the bare suggestion of the half of the sad story of moral depravity. Celibacy and the confessional have dragged the priesthood into depths of iniquity that are inconceivable, and along with themselves they drag down to their level thousands of victims. The following passage from Snr. Barbosa's pen, is most delicately put, but it suggests plainly what it would require volumes to narrate in full detail: "The most formidable theatre for the mission of the Jesuit is the family. The wife and the child easily fall into the hands of the priest, and, as happens in all Roman Catholic countries, the domestic priesthood of the father is

entirely lost. How many heart-breaking sorrows are hidden from curious eyes under the domestic roof, calamities that embitter the noblest affections, destroy all lawful rights, and incapacitate so many souls. How many of these calamities, endured in silence and carefully hidden from the public gaze, have left in our lives deep and painful furrows. . . . Confidence, which is the necessary privilege of the husband, the essential bond of union between two souls, is shared with the confessor, or rather, is entirely usurped by him" (p. 170).

The conditions in themselves are sufficiently distressing, but they become more distressing still when we know that the state of things is perfectly well known to the ecclesiastical authorities, who cannot or will not remedy the evils. That such is the case, the following extract from an Encyclical of Leo XIII., published in 1897, and quoted in "Protestant Missions in South America," p. 205, will more than prove: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up to imperiously summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied to the enemies of the church, and there is no one to interpose. . . . As a rule, they (the priests) are ever absent where human misery exists, unless paid as chaplains, or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained." This document from his Infal-liable Holiness should be considered authoritative; none

can contest the infallible truth of these statements. But do these words not confirm *in toto* the truth of all that has been said as to the moral depravity of the clergy, and as to the fact of this condition being known to the superior authorities who utterly fail to remedy the evil? Many of the superiors do not want the evils remedied, because they are part and parcel of the corruption; many others, who would correct abuses, cannot do so, because the application of discipline would leave their dioceses without parish priests to administer the sacraments and attend to the necessary ecclesiastical functions. To such an extent has the evil grown, that probably not one priest in ten would be left, were discipline applied to all who habitually offend against the most fundamental rules of moral purity.

This picture is sad indeed, but it is not overdrawn. But what will be the effect of this state of things on the minds of thinking men, of men who are patriots, who long to see their nation great and strong, and who understand clearly that only righteousness, only moral rectitude in individual and social life, can exalt a nation, while sin is a shame to any people? When thinking men understand that Romanism as a system is in very large measure responsible for the moral conditions that exist and that hinder the growth of the nation, is it not natural that they should say "If this is Christianity, away with it"? Is it strange that their minds and consciences revolt against this travesty on religion, and that they drift into unbelief?

What shall be said, though, about this institution that calls itself a branch, and the only true branch of Christendom? What shall be said of this system which, instead of drawing men, with the cords of irresistible love and

goodness, to the feet of the Master, drives them into the cold, dark mists and fogs of blank unbelief? Can such a system be called Christianity? Is it uncharitable and unchristian to urge that the gospel of Jesus Christ in its purity and simplicity be preached to a people who for centuries have had no light save the darkness of Romish superstition and sin? In the light of what has been said, do not the Brazilians and all the peoples of the Latin America need the saving influence of the gospel of Christ, and should not Brazil and the papal lands of America be considered proper and needy fields for Evangelical Missions?

CHAPTER V.

THE NATION'S NEED: BRAZIL AS A MISSION FIELD.

(Continued.)

In the preceding chapter the question was frankly raised as to whether or not Brazil, being a Roman Catholic country, needs the work of Evangelical Missions. The question was raised because many worthy people in our Evangelical communions have serious doubts on the subject, and a frank discussion of it was attempted. As a result of the investigation and discussion it was found that after four hundred years of Rome's sway in Brazil, the educated classes are, almost to a man, given over to some form of radical skepticism, and that the unlettered masses are sunk in idolatrous superstition. In that study of the question, it was seen why it is that Romanism drives thinking men in skepticism: in the present chapter *Romanism as a Religion* will be studied, and the pagan and idolatrous character of the system will be shown.

Let Snr. Barbosa's words be recalled at this point. He speaks of the lower classes falling into "the most deplorable idolatry," once faith be destroyed; and he refers to Romanism as "a new paganism, as full of superstition and all unrighteousness as the mythology of the ancients, —a new paganism organized at the expense of evangelical traditions shamelessly falsified and travestied." Thus this learned Brazilian, who is neither a missionary nor a member of any Protestant communion, confirms most fully

the statements made on this subject by all missionaries who have labored in Roman Catholic countries, and of all earnest souls who have come into intimate contact with Romanism in papal lands and have had opportunity to know it as it is.

I. IN ITS OUTWARD FORMS AND CEREMONIES, ROMANISM IS PURE PAGANISM. This will be most clearly seen by a *comparison of Romanism with Buddhism*. The following remarkable passage on this subject is taken from James Freeman Clarke's "Ten Great Religions," Vol. I, p. 139 *et seq.* Mr. Clarke can surely be accused of no bigotry in his opposition to Romanism; the objection brought against him by most Evangelical Christians would be that he is rather too liberal. Yet he says: "So numerous are the resemblances between the customs of this system (Buddhism) and those of the Romish church, that the first Catholic missionaries who encountered the priests of Buddha were confounded, and thought that Satan had been mocking their sacred rites. Father Bury, a Portuguese missionary, when he beheld the Chinese bonzes tonsured, using rosaries, praying in an unknown tongue, and kneeling before images, exclaimed in astonishment: 'There is not a piece of dress, a sacerdotal function, not a ceremony of the court of Rome, which the Devil has not copied in this country.' Mr. Davis (Transactions of the Royal Asiatic Society, II, 491) speaks of 'the celibacy of the Buddhist clergy, and the monastic life of the societies of both sexes; to which might be added their strings of beads, their manner of chanting prayers, their incense, and their candles.'" Mr. Medhurst ("China," London, 1857) mentions the image of a virgin called the "Queen of Heaven," having an infant in her arms, and holding a cross. Confession of

sins is regularly practised. Father Huc, in his "Recollections of a Journey in Tartary, Tibet, and China," (Hazlitt's translation), says: 'The cross, the mitre, the dalmatica, the cope, which the grand lamas wear on their journeys, or when performing some ceremony out of the temple,—the service with double choirs, the psalmody, the exorcisms, the censer suspended from five chains, and which you can open or close at pleasure,—the benediction given by the lamas by extending the right hand over the heads of the faithful,—the chaplet, ecclesiastical celibacy, religious retirement, the worshipping of the saints, the fasts, the processions, the litanies, the holy water,—all these are analogies between the Buddhists and ourselves.' And in Thibet, there is also a Dalai Lama, who is a sort of Buddhist pope. Such numerous and striking analogies are difficult to explain." "They are difficult to explain," says Mr. Clarke, and indeed they are, unless one is willing to recognize their common origin. That this passage may not appear an exaggeration of Protestant writers, let it be carefully noted that in most of the passage, Mr. Clarke is quoting from Roman Catholic writers, the first Romish missionaries to Asia.

This close resemblance between Romanism and Buddhism, or that mixture of Buddhism and Brahminism that is called modern Hinduism, may be learned from a passage from the life of Vasco da Gama by Latino Coelho, one of the most popular Portuguese authors of the last century. In a strain of delicious humor, this author, who is not a Protestant writer, be it remembered, tells us how Da Gama and his twelve companions were taken into a Hindu pagoda, which, from the very striking resemblances, they took to be a Romish church, of the Nestorian sect, and how they, dropping

upon their knees before an image which they supposed to be an image of Mary, devoutly paid their devotions. "All the chroniclers are agreed," he says, "as to the fact of this well meant worship of *dulias* have been offered by Gama and his twelve companions to the hideous effigies of Siva and Vishnu." Romanists in a Hindu pagoda, bowing before the image of heathen divinities and imagining that they were in a Romish church. This story so humorously told by Latino Coelho speaks more convincingly than pages of cogent reasoning as to the close resemblance between Roman Catholicism and the paganism of China and India.

The fact that Romanism is pagan in form will be clearly seen, too, *by comparing the religion of papal Rome with that of pagan Rome*. The resemblances are very numerous and very striking. On this point, James Freeman Clarke writes: "It has not always been sufficiently considered how much the Latin church was a reproduction, on a higher plane, of the old Roman Commonwealth. The resemblance between the Roman Catholic ceremonies and those of pagan Rome has been often noticed. The Roman Catholic Church has borrowed from paganism saints' days, incense, lustrations, consecrations of sacred places, votive offerings, relics, winking nodding sweating and bleeding images; holy water, vestments, etc. But the Church of Rome itself, in its central idea of authority, is a reproduction of the Roman state religion, which was a part of the Roman state. The Eastern churches were sacerdotal and religious; the Church of Rome added to these elements that of an organized political authority. It was the resurrection of Rome,—Roman ideas rising into a higher life. The Roman Catholic Church, at first an aristocratic republic,

like the Roman state, afterwards became, like the Roman state, a disguised despotism. The Papal Church, therefore, is a legacy of ancient Rome. And just as the Roman state was first a help and then a hindrance to the progress of humanity, so it has been with the Roman Catholic Church." ("Ten Great Religions," p. 349 *et seq.*) The same author, describing, in a striking passage, the corruption and death of the ancient Roman paganism, describes with equal accuracy and force the decline and the spiritual death of modern papal Rome: "As the old faith died, more ceremonies were added; for as life goes out, forms come in. As the winter of unbelief lowers the stream of piety, the ice of ritualism accumulates along its banks." (Page 340.) Thus we see in the Romanism of to-day the reproduction of the polity, the external forms and ceremonies of pagan Rome; and the present contention is that Roman Catholicism is, in its form, paganism.

The truth of our present thesis, namely, that papal Rome is, as to its form, a modern paganism, will be still further emphasized *by a comparison of it with the religion of the old pagan Aztecs of Mexico*. Mr. Brown, in his book on "Latin America," to which complimentary reference has already been made, has, both in his chapter on "The Pagans" and in that on "The Papists," some very suggestive passages on this subject. The following is a fair sample, and will doubtless create an appetite for more. "We have no desire," writes Mr. Brown, "to give undue weight to the resemblance between the heathen system and its Roman Catholic successor; yet we cannot fail to see that resemblances did exist, and the Roman Catholic missionaries were the first to discover them, so that the devout Romanist can hardly blame us

for following in their footsteps. . . . The resemblances on which special emphasis should be laid are not in creed, but in method. They have nothing to do with what is of the essence of Christianity, but with those additions made by Romanism which have served to increase the wealth and power of the church, and give well-nigh absolute control to the priesthood over the heart and conscience of the people. Both systems reveal keen political insight and a deep understanding of human nature.

In the transition from the old to the new ecclesiastical control there were, of course, many real conversions. For the majority of the Indians, however, it was simply a transfer of allegiance from one set of priests to another. Once the force of arms had proved the Roman Catholic saints and soldiers to be stronger, the Indian, except when he worshipped his old idols in secret, simply abandoned them for the God and saints of Romanism; the bloody sacrifice of the old worship for the bloodless sacrifice of the mass. He still bowed before images, only now of Christ, the Virgin Mother and the saints. He still had penance and confession, processions, fasts and feasts, convent schools and religious holidays. In what I have to say of Roman Catholic missions, these points, together with the bodily transfer of heathen elements into Romish feasts, will be taken up again. Ponder, however, this fact, that it was where paganism had reached its highest ceremonial development that Romanism won its largest acquisitions. Has this fact no significance?" (Page 48 *et seq.*)

One of the most thorough and scholarly discussions of this whole subject of the relation between the religion of papal Rome and the great pagan religions of ancient and modern times is that given by the Rev. Alexander

Hislop, of the U. F. Presbyterian Church of Scotland, in his book entitled "The Two Babylons: or the Papal Worship proved to be the Worship of Nimrod and his Wife."

Mr. Hislop maintains that, in their distinctive characteristics, ancient Babylon and modern Rome are as one. The objects of worship, the festivals, the doctrines, the discipline, the rites, the ceremonies, and the religious orders,—in a word, all that is distinctly characteristic of modern Roman Catholicism, had in the paganism of ancient Babylon its clear and evident counterpart. Let two quotations be made. "The ancient Babylonians, just as the modern Romans, recognized in *words* the unity of the Godhead; and, while worshiping innumerable minor deities, as possessed of a certain influence on human affairs, they distinctly acknowledged that there was one infinite and almighty Creator, supreme over all." Here we have Rome's worship of the Supreme God along with her worship of innumerable saints. Again, "The Babylonians in their *popular religion*, supremely worshiped a Goddess Mother and a Son, who was represented in pictures and in images as an infant or child in his mother's arms. From Babylon, this worship of the Mother and Child spread to the ends of the earth. In Egypt, the Mother and the Child were worshiped under the names of Isis and Osiris. In India, even to this day, as Isa and Iswara; in Asia, as Cybele and Deoious; in pagan Rome, as Fortuna and Jupiter-puer, or Jupiter, the boy; in Greece, as Ceres the great Mother with the babe at her breast, or as Irene, the goddess of Peace, with the boy Plutus in her arms; and even in Tibet, China, and Japan, the Jesuit missionaries were astonished to find the counterpart of Madonna and her child as devoutly worshiped

as in papal Rome itself; Shing Moo, the Holy Mother in China, being represented with a child in her arms, and a glory around her head, exactly as if a Roman Catholic artist had been employed to set her up." (Page 20.) What could be added to a passage like this to make the demonstration of the practical of oneness of modern Romanism with the pagan religions of the world absolutely convincing? But this is just a sample of what Mr. Hislop gives his readers throughout his book. The work needs to be closely read to be appreciated.

The close, numerous and remarkable resemblances between modern Roman Catholicism and the paganism of India, China, Babylon, Mexico and Rome have now been noted, and no one can read of these things without being profoundly impressed. But what is the explanation of these so striking resemblances between religious systems found in countries so remote, and in epochs so distant one from another? Is it that they all come from a common source in Babylon, as Mr. Hislop thinks? That will doubtless explain a great many of the analogies and resemblances; but is there not another and a still deeper reason to be found in the fact that there is an essential unity in all false religions, in the very nature of the case? There will be differences, due to local environment and to many secondary circumstances; but the essential features of the various systems, developed in various lands, will be the same. All of these paganisms are man-made religions; and all man-made religions will be similar, will show the hand of their maker.

Of these man-made religions, Romanism easily ranks first. Given a certain element of the Christian religion as a starting point, as a foundation on which to build, and the human mind and weak human nature will

construct a religious system very similar to Romanism. It has often occurred to the writer that all that Rome has added to the Christian religion, and the larger part of modern Roman Catholicism belongs to this human-conceived element, has been conceived with consummate art and wisdom to appeal to weak and fallen human nature. Nothing could be devised that would appeal more powerfully to unregenerate human nature, to the human mind unenlightened by God's Word, than these man-made doctrines of Rome. Purgatory; prayers to the saints; prayers, masses and other offerings, made in behalf of the souls of deceased loved ones; above all, the conception of Mary as the embodiment of all that is most loving, most tender, most compassionate, most merciful; these and other doctrines of Rome's invention are perfect masterpieces for the entrapping of unwary souls, who have not been guided by the clear light of divine Revelation.

II. NOT ONLY IS ROMANISM PAGAN IN FORM, IT CAN BE SHOWN WITH EQUAL CLEARNESS THAT THE SYSTEM IS ALSO PAGAN IN SPIRIT AND IN MANY OF ITS DOCTRINES. The doctrines of baptismal regeneration, of purgatory, of prayers for the dead, of extreme unction, and of the sacrifice of the mass can all be traced, as Mr. Hislop shows, through more recent sources on back to Babylon. A comparison between Buddhism and Romanism on this point will be most instructive. Both in Buddhism and in Romanism, salvation consists in escape from evil and suffering, and not in conformity to the divine image and pattern as taught in Biblical Christianity. In both systems, a man's salvation is obtained by his own merit, that is, by the work of his own hands, and not by faith in a divinely appointed and vicarious substitute, as is so clearly taught in God's Word. In Buddhism

and in Romanism the motive to charity and good works is a selfish one—namely, personal reward in one's salvation—and not love to God and to man, as given in the gospel of Christ. Thus the two systems transform charity, the queen of the Christian virtues, into a system of refined selfishness. In both, the idea of purification by suffering after death is prominent: in Romanism, it is purification by the pains and in the fires of purgatory; in Buddhism, it is purification by successive reincarnations. In Buddhism, the God is Buddha himself; and in Romanism, the pope, in fulfilment of the prophecy of II Thess. ii. 4, is coming to receive divine honors. Snr. Barbosa, in a foot-note on page 91, quotes from a kind of formula, organized by the Jesuits, for the confession of faith by certain neo-romanists toward the close of the seventeenth century, the following: "We confess that the most Holy Father (that is, the pope) should receive *divine honors*, and that too, with the most profound genuflections, as if in the presence of Christ himself." Is that not horrible blasphemy? And do not these things prove the point at present under consideration, and show conclusively that Romanism, in doctrine, spirit and essence, as well as in outward forms, is a modern paganism?

III. Again, it may be affirmed that a careful study of the subject will lead one irresistibly to the conviction that ROMANISM, IN ITS TRUE GENIUS AND CHARACTER, IS SUBVERSIVE OF THE FUNDAMENTAL TEACHINGS OF THE DIVINELY REVEALED RELIGION OF CHRIST. That is a tremendous indictment, but the charge can be made good.

1. Romanism practically *nullifies the authority of the Bible* as the source of religious teaching, and sets up in its place the authority of fallible man. The Bible, according to Romish teaching, is of no value, but is rather

dangerous, unless interpreted by the church; and the church's interpretation must be accepted as final, even though it may do violence to every known rule of exegesis and to every principle of sound common sense. Once this proposition of Romanism is accepted, the gates are open to the introduction of the most absurd and unscriptural doctrines, as in the case of transubstantiation, the mass, celibacy and papal infallibility. The following passages, quoted by Barbosa from the confession of faith formulated by the Jesuits and already referred to above, while not taken from official doctrinal symbols of the Church of Rome, do however, set forth clearly the Romish position on this subject: "We confess that all the new ceremonies and ordinances instituted by the pope, foreign to or inherent in the Scriptures, and all that he has ordained, is *true, divine* and *holy*, and men generally should prize it more than the commandments of the living God." "We confess that the Scriptures are *imperfect*, and nothing more than a dead letter, unless explained by the Roman pontiff, or until the reading thereof has been permitted to the people at large." (Quoted in foot-note on page 91.)

Do not these propositions practically destroy the authority of God's Word? And when that is done, is not the divine authority of Christianity destroyed? and are not the fundamental teachings of the gospel subverted?

2. *The objects of worship in Roman Catholicism are anti-biblical and anti-christian.* Worship is the supreme act of the human soul, and when the objects of worship are not divine, the worship is pagan worship, and consequently, utterly subversive of the teachings of Christianity. The Word of God teaches that God himself is the one and only object worthy of man's worship; but

Rome teaches that her scores of saints, the angels, and especially the Virgin Mary, should be worshiped by the faithful. It is true that they try to draw a distinction between the worship offered to God and that offered to Mary, and that offered to the saints. But it is a distinction without a difference: their religious teachers are unable to give any satisfactory distinction between the different kinds of worship, and how could we expect the ignorant masses to do so? Adoration, in its original meaning (*ad-orare*, pray to) gives us the true idea of worship. When the Romanist prays to the saints or to Mary he worships them; and how can he pray to the saints in heaven without attributing to them the divine attributes of omnipresence, omniscience, etc.? and this is of the very essence of idolatry—giving to the creature what should be given to the Creator alone.

Not only are these creatures of God put alongside of the Creator to be the sharers of the worship that should be offered to Him alone, all who are in the least familiar with the conditions in papal lands know full well that the creature comes to usurp and monopolize the worship of the faithful. The late Dr. Thos. E. Peck, of Union Theological Seminary, in Virginia, was wont to say that if we would know the true character of the religion of a people, we should examine, not so much their doctrinal confessions, but the worship and the devotional books of the faithful. That is a true criterion; and if we judge the Roman Catholic religion by the devotional acts of the common people and by their devotional literature, we shall certainly conclude that the papists “worship and serve the creature more than the Creator.” The most popular devotional books of the Romanists will be a revelation to any one who will take the trouble to read

them. The prayers are largely addressed to the saints and to Mary; and even when addressed to God, the saints will somewhere come in for a good share before the prayer is finished.

But the most popular divinity of the pantheon of modern Rome is the Virgin Mary. She may be said to be supreme in the devotion and in the worship of Roman Catholics. Mr. Seymour, in his book already mentioned, "Evenings with the Romanists," quotes a remark made to him, with very evident pleasure and gratification, by a priest in Rome, to the effect that it was quite evident that the religion of Rome was becoming more and more "the religion of Mary." Protestants generally are shocked by such statements; they find it hard to believe them, and are disposed to attribute them to prejudice and exaggeration on the part of missionaries. But no impartial person can live in close contact with Romanism in papal lands, even for a short time, without becoming fully convinced that the priest in Rome spoke truly when he said to Mr. Seymour that the religion of Rome is becoming more and more the religion of Mary. The worship of and devotion to Mary is the Holy of Holies of the Roman Catholic faith. One may attack the doctrine of purgatory, of the mass, of the worship of images, and no objection will be made; he may declaim loudly against the immoralities of the priests and show the great evils arising from the confessional, and he will elicit the applause of his audience; but if he touches on the doctrines concerning Mary and her worship, he at once sees that he has aroused animosity. A man may utter the most horrible blasphemies against Christ and against God without arousing half the indignation he will arouse by calling in

question the propriety of Mary's worship or the efficacy and value of her mediation.

To the Roman Catholic, Mary represents the supreme conception of tenderness, gentleness, compassion and mercy. All that the ardent, mystic of Protestantism attributes to Christ as the loving, tender, compassionate Saviour, ever ready to hear the cry of his little ones, never turning away from the helpless ones—all this the Romanist gives to Mary, and is sure that he is right, for is not woman more tender and merciful than man? is not the mother, rather than the father, the impersonation of gentleness and compassion? Such is Rome's argument, based on human relations, by means of which she would entirely set aside the clear, unmistakable teachings of the Scriptures, and thus subvert the fundamental tenets of the Christian faith. "We confess," the Jesuits taught their converts to say, "that the Holy Virgin Mary should be held in greater esteem by men and angels than Christ himself, the Son of God." (Quoted by Barbosa, page 91.) What more could pagan blasphemy say?

3. *The Mode of Worship in Romanism is Anti-Biblical and Subversive* of the fundamental teachings of the gospel. The first commandment of the decalogue determines and limits the object of man's worship; the second determines and limits the manner in which that worship should be offered. Jesus taught the Samaritan woman, at Jacob's well, that only spiritual worship is acceptable to God. Not so, thinks and teaches Rome; worship should be given by means of images of Christ; of the Spirit, in the form of a dove; of the Father Eternal, sometimes represented as an aged man with long flowing hair and beard, and sometimes—as in Spain, referred to by Hislop—by an image with three heads on one body, symboli-

cal of the triune nature of Jehovah. Not content with the simple worship authorized by God who is a Spirit, Romanism organizes vast processions, with images, priests in flowing robes, the smoke of incense ascending, with candles and brass bands, with all the pomp and paraphernalia of a vast and sensuous ritual, seeking by every art to impress and appeal to man's sensuous nature; and this she calls true worship. "As the winter of unbelief lowers the stream of piety," says James Freeman Clarke, "the ice of ritualism accumulates along its banks." Will-worship is idolatry.

4. The teachings of Rome *Subvert the Biblical Doctrines of the Atonement*. The Scriptures teach that Christ Jesus is the only Saviour of sinners, that "there is none other name under heaven, given among men whereby we must be saved"; Rome says, not so, but that all the saints of her calendar have power to aid in the sinner's salvation, while she has given to the Virgin Mary every title indicative of saving power and grace that is given in the Scriptures to the Saviour alone. The Bible teaches that the sufferings and death of Christ are the one, only, and all-sufficient ground for man's pardon, justification, adoption and eternal redemption; Rome says no, the mass also is a true sacrifice for sin, efficacious for the living and the dead, while penances and the sufferings of purgatory are also necessary to complete or supplement the work of Christ. God's Word teaches us that "there is one God and one Mediator between God and man, the man Christ Jesus." Rome insists, not so, the saints, and especially the Virgin Mary, are also mediators, whose aid and advocacy we should constantly seek and whose efficient protection it is dangerous to neglect. Christ may be the mediator with God,

but he being distant and so holy in his divine majesty, we need the saints and the Virgin to be mediators between us and Christ. These doctrines are taught, and so thoroughly and persistently taught that, in Brazil, the saints and the Virgin are looked upon in the devotions of the people as those to whom, in the first place, and with most confidence, sinners should look for salvation. One constantly hears the people say: "Having our Lady (Mary) as my advocate, I have nothing to fear." Are not these teachings contrary to and clearly subversive of the fundamental doctrines of Bible Christianity in regard to the atonement—confessedly one of the cardinal doctrines of religion?

Such, then, is Romanism in Brazil. It is a system pagan in form, largely pagan in spirit, and whose doctrines are subversive of many of the most fundamental and most precious teachings of the religion of Christ. Should such a system be considered a true branch of the Church of Christ? Nay, verily.

Now, lest those who do not know Romanism intimately should think that what has been said is a greatly exaggerated statement made by one who, in the very nature of the case, would have a distorted and uncharitable view of the matter, let Snr. Barbosa be heard again, and be it remembered again, that he is neither a missionary nor a Protestant. In regard to what has been accomplished, what the instrumentality, and where the real responsibility for the change should rest, he says: "All the impious invocations with which the 'curia' has paganized Catholicism, from the materialistic worship of the 'Sacred Heart of Jesus' to the devotion rendered to the 'Sacred Heart of Mary'—all this superstitious mysticism by which mariolatry and the worship of images has been

propagated to the detriment of the spiritual worship of God, all of this is the work of the Jesuits; but in it all, the Jesuits have been nothing more than the active agents of the papal sovereignty." (Page 29.)

As to the means employed to accomplish this sad transformation, our author informs us that "All the hidden attractions of music, of lights, of pyrotechnics, of military pomp, all the refinements of luxury, all the seductions that captivate the senses, are combined, refined, and made cheap, in order to convert religion, which ought to be a spontaneous and immaterial homage of the heart to God, into an endless feast, noisy, intoxicating, and utterly incompatible with the hidden and silent communion of the soul with the Creator." (Page 169.)

As to the results finally and definitely produced he informs us as follows: "Essentially altered in its morals and in its faith by the corrupting assimilation of the sensualistic principle which is, always has been, and always will be the ruin of all religions that are not content with authority over the conscience, Christianity, in becoming Romanized, was transformed into a deleterious element, which in its fermentation wastes and decomposes society." And once more: "All that in Catholicism was pure, divine, and truly sublime, everything that tended to establish between God and man that intimate communion which is the essence of Christian worship, was obliterated or proscribed. What remains is a symbol without soul and without truth, food for the superstitious credulity of the ignorant, and a cloak for the feigned and calculating skepticism of the educated minority." (Pages 167 and 168.) Is there a single charge in the indictment against Romanism in the preceding pages that is not abundantly confirmed in these eloquent passages from

Snr. Barbosa's pen? In the statements that Rome has paganized Christianity; that the forms are pagan; that the spirit and the doctrines of Rome are subversive of the fundamental tenets of the Christian faith, this able Brazilian writer fully concurs.

What has been said on the question of the essentially pagan character of the ceremonies and the spirit and doctrines of Romanism has been rather abstract in character. Did space allow, concrete examples of these pagan forms, of the influence of this paganizing spirit, and of the results of this subverting of Christian doctrines could be given without number. The very best proof possible of the essentially pagan character of modern Roman Catholicism is the witnessing of the processions of Holy Week, or those in honor of Mary, celebrated the last of May, the month especially devoted to the worship of the Virgin. Mr. Brown, in "Latin America," page 104 *et seq*, quotes from another book, "Brazil and the Brazilians," some amusing incidents, also a very striking account of a procession in Brazil. This and other similar passages will well repay the purchase and the reading of the book.

A few samples of the devotional reading prepared for the people of Brazil, or a few specimens of the pulpit ministrations of the most popular pulpit orators of Romish lands, would help to the clearer understanding of the religious conditions of papal peoples and of the causes responsible therefor. The story is told in some one of the numerous booklets celebrating the glories of St. Joseph as advocate, of a serious altercation between St. Joseph and St. Peter, that almost resulted in a great revolution in heaven. St. Peter had refused to admit one of St. Joseph's ardent devotees, on the ground that he was too wicked to enter the celestial world. This alter-

cation became so serious that St. Joseph was about to leave heaven with his worshipers. Mary, as a loyal wife, thought she ought to go with her husband, and she and her worshipers prepared to leave too. Then Jesus, as a loving son, thought he wanted to be where his Mother was, so was calling together his worshipers to join the exodus. It appeared that the celestial world was about to become depopulated, and Peter was forced to terms. Moral: St. Joseph is the most powerful of advocates for the wicked.

Padre Antonio Vieira was perhaps the most famous of the pulpit orators of Portugal. He spent part of his life in Brazil, so his sermons are read as great models of sacred eloquence in both countries. In 1644, he preached a sermon in Lisbon on the glories of St. Thereza which has some of the most remarkable specimens of pulpit ministrations to be found in all literature. The speaker mentions a number of favors shown by Christ to Thereza. The first was his marriage to her in the presence and with the approval of Joseph and Mary. This marriage seems to have been celebrated in heaven. The second favor was his love for her so great as to lead him to say that had he not created the heavens for other reasons, he would have done so for love of her alone. The preacher tells his audience that Thereza's love, in Christ's estimation, outweighed all else besides; and the third favor shown her was Jesus' undertaking to allay her jealousy of Mary Magdalene by assuring her that his love for Magdalene was an earthly love, but that his love for her (Thereza) was the love in heaven. Without doubt, this will match anything in all literature for its material conception of heaven—more like Mohammedanism than Christianity,—and for the curdling impiety and

blasphemy of it. What wonder that the gentleman, who called the writer's attention to the passage and kindly translated it into English, should have felt his hair rise on end when he first met with it, and saw the length to which the preacher had gone in his sensuous and materialistic blasphemy? Can such preaching of such a faith sanctify human lives and save the souls of sinful men?

Brazil does need the influence of the gospel of Jesus Christ; and with the best spirits among them, it is a conscious need. The intelligent, well informed Brazilian does not resent the work of Evangelical Missions as impertinent or presumptuous interference. He welcomes the work and the worker, recognizing that it means a new and wholesome influence in his country. The attitude of hundreds of individuals shows that this is the state of mind of the best people; the expressions of opinion in the secular press are constantly revealing this attitude; and the most cogent and eloquent proof of this is to be found in the large and growing Evangelical Churches that are being rapidly formed in the bosom of Brazilian society.

Brazil needs a great force or influence for her regeneration. Romanism cannot supply that needed force for moral regeneration; nay, Rome is powerless to reform herself. The land calls for the influence of Evangelical Christianity to make it commercially, politically and morally great. The people of the land call for the influence of Evangelical Christianity to teach them the true doctrines of the gospel; to lead them unto Him who is the Way, the Truth, and the Life; to guide them to rest and blessedness in the Father's house. The remaining chapters of this book will tell what has been done, what is being done, and what should yet be done toward answering this call from the land and from the people of Brazil.

CHAPTER VI.

THE EVANGELICAL INVASION OF BRAZIL: THE FORCES IN ACTION.

To tell the story of the Evangelical Faith in Brazil, one must begin long before the rise of the modern Foreign Missionary Movement. The first effort to win this fair land for Christ had its origin in sunny France, and the movement was born, in part, of persecution.

Nicholas Durand de Villegagnon had sailed the South Atlantic, knew the coast of South America, and was convinced that a great future was in store for this land under the Southern Cross. Political and commercial considerations entered into the enterprise: he longed to take and hold the land for France; but among the weightiest considerations in the founding and peopling of the colony known as Antartic France, was that suggested by Villegagnon to Coligny,—namely, the founding of an asylum in the western world for the persecuted Huguenots of France. Coligny, the great Huguenot admiral, was the friend and trusted counsellor of King Henry II.; he took to the idea, and readily secured from the monarch the vessels needed for the expedition. Sailing from Havre in 1555, the colonists landed on an island in the bay of Rio, in November of the same year. A year or two later, a second expedition under Villegagnon's nephew, Bois-le-Comte, comprising three hundred French Calvinists, reinforced the colony. With this second expedition came two or more ministers, and a group of theological stu-

dents fresh from Geneva. What an interesting picture, to think of Calvin and Coligny planning together to found a centre of Evangelical influence in the new world!

This colonial venture that promised so much for France, for South America, and for the Protestant cause, came to naught, principally because of the treachery of Villegagnon. He betrayed the Evangelical cause, persecuted the Huguenots, compelling some of them to return to France and forcing others to flee from the colony and seek refuge among the Indians. His treachery earned for him the title of "the Cain of America." Later on, Villegagnon himself abandoned the colony, and later still, the Portuguese forces drove the French from the island and from the neighboring coasts. Thus the enterprise of Antarctic France came to an inglorious end. When one remembers what the influence of Calvinism has been in fostering religious and civil freedom among men; when it is remembered how these French Huguenots, after the Revocation of the Edict of Nantes, in 1685, enriched the blood and brain and increased the wealth of England, Holland, and Germany; when it is remembered what a precious heritage they brought to North America, and how they enriched the character of the American people; when all this is recalled, one cannot check fancy as it pictures what French influence might have been in the Western Hemisphere; what Brazil might have become under the influence of that wonderful people—the Huguenots—and what the influence of the Evangelical Faith might have been on South America, and, by reaction, on France itself, had Villegagnon remained true to his principles, and had the French kings strengthened their hold on Brazil by strengthening the Huguenots in Antarctic France. Southey, the English historian of Brazil, truly

and wisely says: "Never was a war in which so little exertion had been made, and so little force employed on either side, attended by consequences so important." The Portuguese defeated the French; the Huguenots were driven out; and Brazil was in the hands of Rome.

II. French Calvinists had not taken Brazil: the next invasion was by the Calvinists of Holland. The Dutch colony in North Brazil was not primarily a religious enterprise; neither was the religious motive wholly lacking, in profession, at any rate. The Dutch West India Company mentioned as one of its motives for invading Brazil with its colonists, that thus "a pure religion might be introduced into America." This religious element in the enterprise was not entirely neglected in fact. There were some missionaries who labored among the negroes and especially among the Indians with true apostolic zeal, teaching the barbarous peoples the true doctrines of the gospel, and instructing them also in the industrial and agricultural arts. They learned "Guarany," the language of the Indians, and prepared catechetical books for the instruction of the savages whom they sought to civilize and Christianize. As stated in a previous chapter, under the wise and statesman-like leadership of Maurice of Nassau, the author of the famous decree of religious liberty, the colony flourished; and it appeared, at one time, that all Brazil would come under the influence of the Dutch. Had this advantage been pressed, the fate of the battles of the "Guararapes" would have been other, and there might have been in South America, as in North America, a great Protestant power, having in its blood the iron of the Pauline Calvinistic doctrines, along with the thrift, thoroughness, and tenacity of purpose that have always characterized the Dutch people. It may be

that the rocks and fogs and barrenness of Holland were better suited to develop what was best in this sturdy Teuton stock, but one cannot help wishing that it might have had a chance to show what it would have been, under the more genial tropical skies of Brazil, as well as in gray little Holland.

But history was not to be written so. Political interests turned Holland's attention elsewhere; Maurice of Nassau, seeing that his policies could not be carried out, withdrew; and the hope of the Dutch colony and of Evangelical Religion went with him. The Dutch influence waned, the battles of the "Guararapes" went against the Dutch, and soon they withdrew from Brazil. Thus was the land left to the undisputed sway of papal Rome for two centuries.

III. In our history of the Evangelical Invasion of Brazil, we come now to the period of Modern Missions. During these two long centuries of papal rule in Brazil the Church of Christ had heard her Lord's voice, and had gotten a vision of her high calling; she was beginning to march forth to the conquest of the world for her Master.

1. The first attempt to found Evangelical Missions in Brazil in this modern era was only a tentative one. It came, not as the first two, from the Calvinists, but from the disciples of Wesley. In 1835, as a result of a visit of investigation and inquiry made by the Rev. Fountain E. Pitts, *the Methodist Episcopal Church* sent to Brazil the Rev. Mr. Spaulding, who was joined the following year by the Rev. D. P. Kidder. The author of "Latin America" quotes "The Brazilian Bulletin" as saying that Mr. Kidder returned to the States in 1840; but the Rev. H. C. Tucker, in "Protestant Missions in South

America," gives the date of Mr. Kidder's return as 1842. They are agreed in saying the work was abandoned in 1842. It appears that Mr. Spaulding preceded Mr. Kidder in his return to North America.

The work done by Mr. Kidder was principally one of Bible distribution. In the interesting book, "Brazil and the Brazilians," among other valuable things, one will find interesting accounts of Mr. Kidder's experiences in scattering the Word. At times the mission house was thronged with persons who had come to get the precious treasure. Old men and women mingled with the children; the rich and the poor, the high and the low, the wise and the ignorant, jostled each other in their efforts to secure the Word of life; and the priest and the minister of state were seen or represented in the throng. Such a state of things could not long go unchallenged, and soon Mr. Kidder and his work were attacked by the hierarchy, who saw their craft in danger. Mr. Kidder's withdrawal from Brazil put an end to this effort, and fifteen years passed before another was made.

2. The first permanent missionary work opened in Brazil, the first among those agencies that are to be counted among the forces in action at the present time, came, as has been the case with so many good and lasting influences, from Scotland. This work was opened by DR. ROBERT REID KALLEY, a Scotch physician; and few members of his profession have shown so much of the spirit of the Great Physician who came that men might have life and health and have them more abundantly, as did Dr. Kalley.

His first missionary enterprise was on the Island of Madeira, where he began a notable work, and gathered quite a congregation. When severe persecution arose and

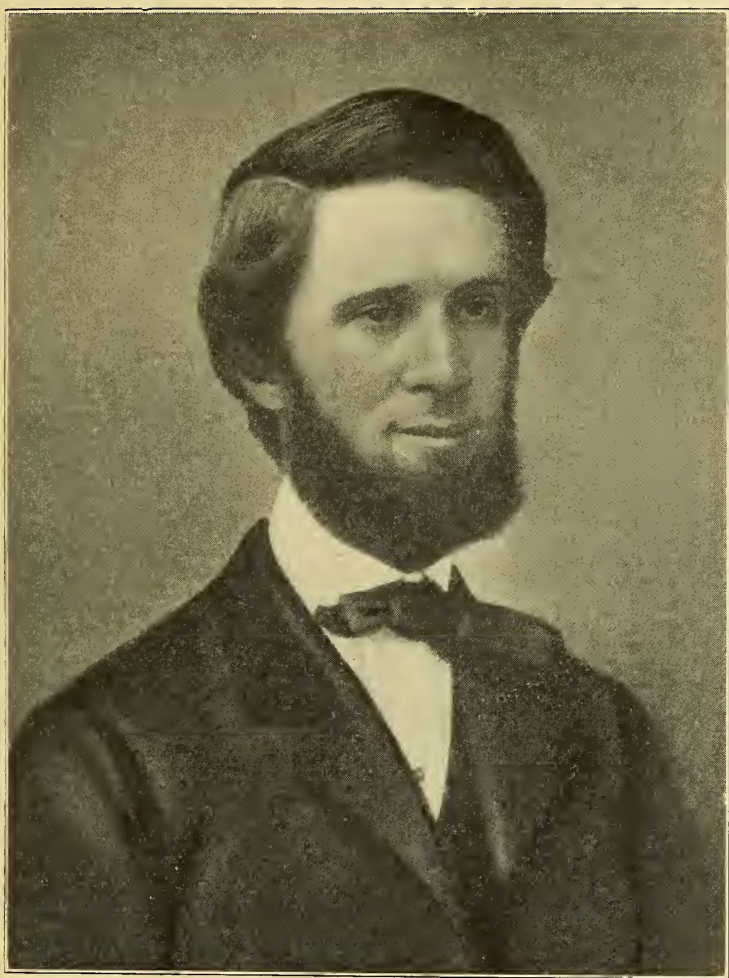
his flock had been scattered, Dr. Kalley himself moved to Brazil. He found in Rio a number of his old parishioners of *Medeira*, and the spirit of the Master stirred him to effort again. The generous reception accorded him, and the liberal spirit so characteristic of the Brazilian government and of the people generally, made it easy to open mission work in the beautiful capital. Dr. Kalley's coming to Brazil in 1855 marks the beginning of persistent and continuous effort to win the land. From that time to the present, the work has increased slowly, steadily, surely—in volume, force, and intensity.

Dr. Kalley was a Presbyterian in doctrine, but he gave to the church that grew up as the result of his labors, a congregational form of government. He mastered the Portuguese tongue as few foreigners have done. Both he and Mrs. Kalley possessed poetic talent of no mean order, and the hymns composed by them and set to music by Mrs. Kalley continue to be the most popular and the most widely-used hymns of the Brazilian church. Dr. Kalley continued his splendid work for twenty-one years. In 1876, the infirmities of advancing age caused him to return to Edinburgh, where he fell asleep twelve years later. After his death, a voluntary and undenominational Missionary Society, known as "*Help for Brazil*," was organized, and continues to the present to sustain several valuable workers in the field. The work they have done is not wide in extent, but is of high quality; a small but goodly company they are. Dr. Kalley was a man of means, and all the work he did was done at his own charges.

3. The next detachment of the Evangelical army to land on Brazilian shores came from the United States, and was *Presbyterian*. It was in 1859, before the ques-

tions incident to the Civil War had divided the Presbyterian family, that the Rev. A. G. Simonton landed in Rio, in the month of August. Few important movements have had more capable or worthy leaders than had the Presbyterian Missionary work in Brazil. Mr. Simonton is spoken of by those who knew him personally as a man of rare gifts, both of heart and mind; of attractive personality, of unusual intellectual endowment, and of deep spirituality withal. In 1861, a regular preaching hall was opened, and in the following year, a Presbyterian church was organized. Within a few years, the force was increased by the arrival of the Rev. A. L. Blackford and the Rev. G. W. Chamberlain. In 1865, these missionaries were organized into the Presbytery of Rio de Janeiro, a Constitutional Ecclesiastical Republic in the heart of the Brazilian Empire. The propaganda spread rapidly, and soon Sao Paulo rather than Rio had become the centre of the Evangelical movement.

4. Ten years after Mr. Simonton's arrival, when war had divided the Presbyterians of the States, the *Southern Presbyterian Church* also began to labor in Brazil. Of the two men who landed in 1869, one, the Rev. Edward Lane, lived and labored for many years, and was one of the best known and best loved of the men who have given their lives to the cause. These representatives of the Southern Presbyterian Church established the centre of their missionary operations at Campinas, a prosperous city of the state of Sao Paulo. From their centres in the south central section of the country, both of these bands of Presbyterians extended their lines of missionary work into distant parts of the field. Dr. Blackford, of the Northern Presbyterian Mission, established himself and opened mission work in Bahia, the second city in popu-



REV. A. G. SIMONTON,
Pioneer Presbyterian Missionary in Brazil.
1833 - 1867

lation, and the old capital of the country. The Rev. J. Rockwell Smith began an important work in Pernambuco, the most important of the northern provinces of the Empire, as Sao Paulo was the most progressive of the southern. Dr. Smith is the only one of the earlier group of pioneers who still remains, and whose bow still abides in strength.

To follow these missionary forces as they spread rapidly along the semicircle of the northern coast-line; to follow them as they push their advance lines to the extreme south of the land; to follow them, again, as with true pioneer spirit and zeal, they push their way into the very heart of central Brazil, where corner the three great watersheds of the continent; to follow them in all of these great advance movements of vast spiritual import, is to tell a thrilling and a fascinating story. But the story can be told here only in the most meagre outline.

5. The Presbyterians had laid hold of the strategic points of the field, and had marked out the great lines of advance, when the next detachment of the invading forces arrived. These came from the *Methodist Episcopal Church South*—zealous and militant on foreign shores as well as on the native heath. It was in February, 1876, seventeen years after the opening of work by the Presbyterians, that the Rev. J. J. Ransom arrived in Rio and set up again the Methodist banner that had been withdrawn more than thirty years before. A few months after his arrival, Mr. Ransom opened work in Rio; but soon thereafter, the centre of the operations was changed to the state of Sao Paulo. The Methodist mission was soon reinforced, and the work was pushed vigorously, both in Rio and Sao Paulo. Some ten years after the opening of their work, the Methodists occupied a new

field, a step that may be considered one of the most important advances in the mission work in Brazil. Up to this time, the great state of Minas Geraes, the most populous of all the states, and one of the most wealthy and conservative, had been touched by the mission forces only on its extreme borders. But now the Methodists occupy Juiz de F6ra and other points on the main line of railroad that passes through the very heart of the great pastoral, agricultural and mineral section of this empire state. This field has become the most important and most prosperous of all the fields occupied by the Methodists in Brazil.

6. Five years after the Methodists, in 1881, came the *Southern Baptists*, and another division of the invading army was on the field. The first representatives of the Southern Baptist Church were the Rev. and Mrs. W. B. Bagby. They began work in the state of Sao Paulo, but soon changed their centre of operations to Rio de Janeiro. When reinforcements came, work was opened in Bahia, and later was reopened in the state of Sao Paulo. The strongest centre of the Baptist work is in and about the city of Rio de Janeiro, though they have several large congregations in the state of Rio. From Rio, their work has also spread to the north, and they have congregations in many of the coast cities.

The most important move of the Baptists, however, would seem to be their going into the Amazon Valley. There is a great field for missionary work there, and it has been the only large and increasingly populous territory unoccupied. The vast network of navigable rivers opens up waterways throughout the entire valley, and unquestionably the present century will, before its close, see a wonderful increase of population in that great

region. It is well to recall just here Agassiz's prediction as to the Amazon Valley's being in the future the centre of the world's civilization. The moisture-laden tropical climate is not salubrious now, but the conquests of science are rapidly destroying all the enemies to man's health that lurk in the malarious lands of the earth, and that vast territory in the valley of the mighty Amazon will one day laugh with harvests and with habitations of health and prosperity. The Baptists have shown great wisdom and foresight in planting stations in that region. The Baptists and the Presbyterians are the only forces at work in the Amazon Valley.

7. Of the great Mission Boards carrying on mission work in Brazil, the last to enter the field was the *Protestant Episcopal Church* of North America. In 1889, two young men, just from the Episcopal Seminary at Alexandria, Virginia, the Rev. L. L. Kinsolving and the Rev. W. Morris, came to Brazil as the pioneers of the missionary work of their church. Some months were spent in the study of the language and in looking over the field with a view to selecting a territory for their labors; they wished to enter unoccupied regions, that they might not build on another man's foundation. Just at that time the mission of the Northern Presbyterian Church was unable to man its work in Rio Grande do Sul, the extreme southern state of the Republic, and it was agreed that the Presbyterians would turn over the beginnings of their work in Rio Grande to the Episcopalians, who, in view of this, decided to establish themselves in that important and rapidly developing state. In this arrangement, we have a very practical illustration of mission comity and of the essential oneness in spirit of the Protestant churches, a manifestation of a spirit that might, in many other

fields, be imitated greatly to the advancement of the higher interests of the work.

This latest addition to the forces of the Evangelical hosts has, during these twenty years, developed a large activity. The Episcopal work has been confined to Rio Grande do Sul until quite recently, when a mission station was opened also in Rio de Janeiro.

8. There are several smaller and independent missionary enterprises that are being conducted in Brazil, some of them doing very excellent work. Chief among them should be placed the *South American Evangelical Mission*. This movement was born of prayer in the city of Toronto, in 1895, and four years later, the headquarters were moved to Liverpool. The first years were spent largely in investigating conditions in South America with a view to selecting centres. At first the work done was of intermittent character. From 1898 to 1902, some work was done among the Indians in the Tocantins valley, in Goyaz. The workers there was Mr. Witte and Dr. and Mrs. Graham, but the enterprise had to be abandoned. The work of this Society in Brazil took more definite and organized shape when Mr. B. W. Ranken arrived in 1905, opened work in Sao Paulo, and began to act as the bond of union between the widely scattered workers on the field, and as the medium of communication between the workers and the home Society.

The centre of this mission's operations may be said to be Sao Paulo, and from there, workers have been sent into the states of Sao Paulo and Minas, into the centre of Goyaz and even into distant Matto Grosso. Many of these laborers have shown remarkable zeal in prosecuting their work. Some of them are self-supporting, working part of their time to earn their living, and

giving the rest of it to the mission service. They do not undertake to organize churches of a new denomination, but labor in connection with other churches. If their congregations are in territory occupied by Presbyterians, or nearer to the Presbyterians, the affiliate with the Presbyterians. If nearer to some other Evangelical communion, the congregations go to that organization.

Another independent and self-supporting work, carried on for a number of years under great difficulties and with great devotion, is the work of the Rev. Justus H. Nelson, of the *Northern Methodist Church*. His labors have been confined largely to the city of Pará, at the mouth of the Amazon; and had Mr. Nelson been supported by some Mission Board, a vast work might have grown up from that centre. Mr. and Mrs. Nelson endured hardship as good soldiers of Christ Jesus, and deserve warmest praise for their earnest efforts in behalf of Brazil's redemption. At one time Mr. Nelson was imprisoned for several months on an unjust charge, based on certain articles assailing Romanism that he had published in his weekly paper.

9. Among the interdenominational forces at work in the great Evangelical campaign in Brazil, a prominent place must be given to the *Young Men's Christian Association*. The work was undertaken nineteen years ago. Mr. Myron A. Clark was the first representative of the American Association. After carefully studying conditions in Brazil, he decided to begin his important work in the nation's capital, and as a result of that decision, there is a flourishing Association in Rio, occupying a handsome building in the business centre of the city, a building that has been entirely paid for. The Association's work was well received from the first. The Evan-

gelical workers, both foreign and native, welcomed it as a valuable addition to their forces; and the business men, foreign and native, were interested in its prosperity. Men prominent in the nation's social and political life have given clear evidence of their appreciation of the aims and methods of the movement. Associations have been organized in other larger cities, as Sao Paulo, and in several large coast towns tentative beginnings have been made. The interest in this work reached high-tide several years ago, when the National Convention met in Sao Paulo, and had the rare privilege of a visit from Mr. John R. Mott. The Young Men's Christian Association doubtless has a great mission in Brazil.

10. In this rapid review of the forces in action in Brazil, very honorable mention must be made of those most valuable auxiliaries to Evangelical missions the world over, namely, the Bible Societies. These mighty agencies in the world's evangelization are doing a work, without which the efficiency of the missionary organizations would be greatly reduced. Into hundreds of places where the ordained evangelist has never gone, these societies send their godly colporteurs bearing the Word of life—the real pioneers of the Kingdom of God, the advance guard of the Evangelical army in the peaceful conquest of the world for Christ. When the missionary enters a new field, he often finds a man or a group of men reading God's Word, and learning for themselves the way of life. And when he finds such a man or group of men, he always feels that there is solid foundation for personal Christian character, and a firm centre around which to gather a Christian community. All honor to the Bible Societies and to their army of humble, godly colporteurs!

Long before the regular organized work of the Mission Boards was begun in Brazil, the American and British and Foreign Bible Societies were sending consignments of Bibles to business firms and to private individuals who were willing to aid thus in the advancement of God's Kingdom. And when the first division of the invading host landed, these Societies were ready to place in the hands of the soldiers the arms of conquest—the sword of the Spirit. The American Bible Society did its first organized work in Brazil when the Rev. Mr. Kidder was in the country, 1835-1842. There has been a regular succession of these representatives; and the present genial and active agent, the Rev. H. C. Tucker, has told in his book, "The Bible in Brazil," what his Society is doing. The British and Foreign Bible Society also established a Brazilian agency at an early day, and has been aggressive in its work. At present, the Rev. Frank Uttley is vigorously pushing the work into every part of Brazil's vast territory.

These Societies have placed millions of copies of the Word of life in the hands of the people; but this is not their only service. They have greatly aided the cause by providing improved texts of the Word. New editions of the old versions have been published, with marginal corrections of incorrect renderings; and for several years past an able committee, representing the two Societies, has been at work on a new version. The work on the New Testament is about completed.

Such, in rapid outline, is the history of the beginning of the conquest, and the review of the forces in action in the Brazilian field. The great campaign was wisely begun, and has been, in the main, wisely prosecuted. The entering wedge was driven in at the right place. The

point of first and principal attack was wisely chosen. It was hardly a mere chance, or the conclusion of mere human wishes that brought the first missionaries to Rio and Sao Paulo. The guiding hand of Him who said: "Lo, I am with you alway" was leading his servants. Rio de Janeiro, the nation's capital, and Sao Paulo, whose people are rightly called "the Yankees of Brazil," where is found the centre of the commercial, agricultural, and industrial development of the country, were unquestionably the most suitable places for the beginnings of the work. In no other places would the people be so liberally inclined, so ready to hear the message; from no other centres would the influence of success achieved be felt so promptly or so potently. The succeeding moves in the campaign were made with equal wisdom, and doubtless with the same divine guidance. Bahia and Pernambuco were pre-eminently the points to seize and to hold in the development of the work in the North; and the extension of the work into the South and into the interior were moves of great wisdom and of far-reaching results.

Another piece of wise policy has characterized the missionary work in Brazil. In many instances, missionary workers seem inclined to confine their labors to the great cities, and to follow closely the coast, or the lines of railroad. The example of the Apostle Paul is often cited as proof that such should be the method in mission work. It is stated with a tone of finality that the great apostle of the Gentiles always spent his energies in the great centres of population, making his voice heard in the commercial marts of the world. It has been pertinently remarked in answer to this argument, that Paul doubtless spent his energies where he found the people most ready to hear and accept his message, and where

he saw that the influence of his work would be greatest, and that modern missionaries would do well to follow his principle rather than copy his example.

It has been noticed in Brazil that the largest congregations often grow up in the small interior villages, or in the country districts, where whole communities are some times brought under the influence of the gospel. From the very first, the missionaries in the state of Sao Paulo made long journeys into the interior sections of the state, and gave much time and energy to building up country congregations. A very notable instance of the policy now being considered was the move made by the Rev. John Boyle who left the railroad several hundred miles behind, and settled in the small town of Bagagen, a town commercially dead. His move was thought by many to be a mistake; but from that insignificant country town, he made his influence felt, by means of missionary journeys and through the columns of his religious paper, *The Evangelist*, over an immense region of country. Large congregations grew up in the field, and remarkable permanent results would have followed, had not his career been cut short by his premature death, or had there been workers available to carry forward the work so well begun. He did not seek large centres of population; but thousands heard him, and other thousands came under the influence and power of the gospel through his editorial labors. He did not copy Paul's example, he followed his principles.

The Methodist missionaries exemplified this policy twenty years ago when they left the beaten paths near the coast and opened up a new field in the centre of the great state of Minas, a field that has become the most prosperous and fruitful of all their districts. The South-

ern Presbyterians furnished another example fifteen years ago, when they left the old mission station at Campinas, and moved into the far interior, opening up an entirely new field, far from the great centres. Results are showing more and more clearly the wisdom of the change. The same tendency has been seen in North Brazil for some years. The missionaries have been leaving the great centres of population on the coast, and have been pressing the work in the rural districts of the interior; and the change of policy has brought the most blessed results. The great work in the interior of the state of Pernambuco is the fruit of this change of policy. A very remarkable instance of larger results following a change to this policy is to be seen in the great state of Bahia. For many years it was considered one of the most barren of the mission fields, but since the work began to be pressed with vigor in the interior, Bahia has become one of the promising and fruitful of the mission fields of Brazil. So striking are the facts here noted and others that might easily be added, that a very active missionary worker is quoted as having expressed the conviction, some few years ago, that Brazil would be evangelized, not from the coast to the interior, but from the interior toward the coast.

The history of the Evangelical movement in Brazil has been traced from the beginning; and there has been a rapid review of the forces now enlisted in winning the land for Christ. It has been seen that the two great Bible Societies are pioneering the land and opening the way for the mission forces; and it has been seen, too, how the Young Men's Christian Association is helping to unify the work of the churches and to win the young men of the country. It has been seen that a number of

smaller and independent agencies are at work, and five of the great Mission Boards of North America have been found enlisted in the vast enterprise.

CHAPTER VII.

THE FRUITS OF VICTORY.

"What hath God wrought!"

In August of this year (1909) it will be fifty years since the Rev. A. G. Simonton landed in Rio to begin missionary work under the direction of the Presbyterian Church; and in January of 1910, the General Assembly of the Presbyterian Church in Brazil will hold, in that same city, its first meeting, in celebration of the semi-centennial of Presbyterianism in the Land of the Southern Cross. Could Mr. Simonton and Dr. Kalley, the Scotch physician who preceded him by four years in beginning the mission work, return and attend this meeting of the General Assembly, what would not their impressions be? Great as have been the changes in the material and political conditions of the beautiful capital, the changes that have come about in religious conditions are greater still. Where fifty years ago, they gathered together a handful of hearers here and there in private houses, vast congregations, worshiping in splendid churches built of granite, would now greet them. Then, they, with a small group of Dr. Kalley's people from the Portuguese Islands, were practically the only representatives of Evangelical Christianity in the broad *Empire*; now they would see ministers and elders gathering from every quarter, representing congregations that worship God in almost every state of the great *Republic*.

Whether due to excessive modesty on the part of the workers or to a lack of time to tell of the great work doing in Brazil, the missionaries themselves have never been quite able to decide; but whatever the reason, the fact remains that very little is known in Evangelical circles of North America and Europe of the magnitude of the work of Protestant Missions in Brazil. In 1901, the field was visited by one of the secretaries representing the Southern Presbyterian Church; and he expressed himself as amazed at the extent, and at the degree of development of the work. In 1903, the distinguished chairman of the Northern Presbyterian Board of Foreign Missions made a visit to the field, and his surprise knew no bounds. He had not dreamed that so large and so encouraging a development of church life was to be found in Brazil. Secretary Robert E. Speer will visit us during the summer months of this year, and, notwithstanding his remarkably full and accurate information about all matters relating to Foreign Missions, his visit will doubtless bring him many and great surprises.

But in summing up the fruits of victory in the great Evangelical campaign in Brazil, let us go a little more into detail.

THE PRESBYTERIANS. In 1859, the Rev. Mr. Simon-ton came to Brazil, and two and a half years later, in January, 1862, the first Presbyterian Church was organized; in 1863, Sao Paulo was occupied as a mission station, and in 1865, the missionaries then on the field organized themselves into a Presbytery. The coming of the Southern Presbyterian missionaries, in 1869, and the enlargement of their numbers and their work resulted in the organization of a second Presbytery. Pernambuco was occupied in 1873,

and from that centre, the work spread into the neighboring states. Work was opened in Ceará in 1882, and shortly thereafter, Maranhao was occupied. These developments in the North soon called for the organization of a third Presbytery. In 1888, with the consent of the two mother churches, the Presbyterian missionaries in Brazil, together with the native ministers they had ordained, organized themselves into an independent ecclesiastical body, the Presbyterian Synod of Brazil. Since beginning its independent life, the Church in Brazil has gone forward with leaps and bounds. Two years ago, it was decided that, for greater convenience of administration, it would be advisable to divide the church into two Synods, and constitute a General Assembly. As already stated, the General Assembly will hold its first meeting in the city of Rio de Janeiro, in January, 1910, to celebrate the semi-centennial of the birth of Presbyterianism in Brazil.

The history of the Presbyterian Church proves that it believes in secession. Not wishing this sound Presbyterian principle to fall into desuetude, the young Church in Brazil has already had one division. In 1903, having failed to secure in the Synod the adoption of certain measures of organization and method, and more especially in view of having failed to secure the adoption of a resolution condemning Free Masonry as incompatible with the Christian life and profession, a group of ministers and elders withdrew from the Synod, and organized the Independent Presbyterian Church in Brazil. The Synod refused to make any positive deliverance for or against Free Masonry and other secret societies, preferring to leave the decision of the question to every man's conscience in the sight of God. Not a little bitter-

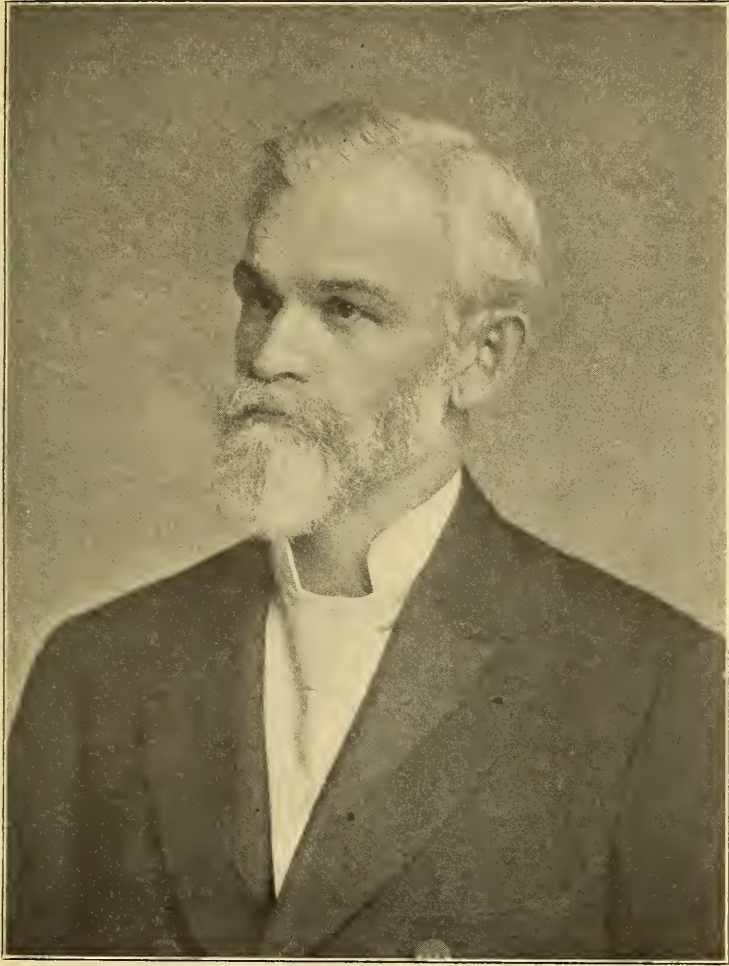
ness and strife was engendered at first, but time has been healing the wounds; and, as no great principle was involved in the cause of separation, it is to be supposed that, when time's healing ministry shall have been further performed, the breach will be closed, and the Presbyterian hosts will again march with united front to the conquest of the land for their Lord and King. It was sad to see division come; and yet there was encouragement in the fact that men were willing to stand for what they felt to be a principle, and were ready to brave difficulties and to bear heart-aches for what they thought to be truth.

Presbyterianism has greatly prospered in Brazil; it seems to find a congenial soil in the mind and heart of the Brazilian people. A glance at the accompanying missionary map will show stations all the way from Amazonas and Pará in the north, down through Pernambuco, Bahia, Rio, and Sao Paulo, to Paraná and Santa Catharina in the south. Leaving the coast for the interior, we find the Presbyterian banner planted in the great inland states of Minas and Goyaz. In eighteen of the twenty states of Brazil, we find Presbyterian Mission work in a more or less fully organized form.

The Synod of the Independent Presbyterian Church reports three Presbyteries, fourteen ordained ministers, sixty-one organized churches and about 5,000 communicants. The General Assembly of the Presbyterian Church in Brazil is composed of two Synods, seven Presbyteries, fifty ordained ministers, fifteen of them being missionaries and thirty-five natives, ninety organized churches, with more than a hundred congregations, and about 10,000 communicants. Such, then, is the army that marches under the banner of blue. Spreading its divi-

sions over almost all of Brazil, having established itself in the great centres of commercial, political, and educational influence, commanding the respect of all and the admiration of many, with a communion roll between fifteen and twenty thousand strong, and a ministry of educated men of character, Presbyterianism is a vital and energizing influence in the national life. It already makes its influence felt and itself respected, and the intelligent observer will notice that this influence increases from year to year.

THE METHODISTS. The Methodist Conferences in Brazil form integral parts of the Methodist Episcopal Church, South, of the United States, and their meetings are presided over, generally, by a member of the college of bishops of that church. It was in 1876, thirty-three years ago that the first representative of this church landed in Brazil and began work. Following in the tracks of the first Presbyterians, they opened up fields of operations in the states of Rio and Sao Paulo. Their first strong centre was Piracicaba; and this town in the interior of the state of Sao Paulo continues to be one of the strongest centres of Methodist educational and evangelistic work. It is the largest congregation in the Brazilian Methodist Church. Years afterwards, the Methodist missionaries found a very attractive and fruitful field of work in the great coffee zone in the north-western part of the state of Sao Paulo. But the most important of their districts is that which has Juiz de F6ra for its centre. This work was a branch of the Rio work, and was begun ten years after Rio and Sao Paulo had been occupied; yet it has become their strongest district, having almost fifty per cent. more communicants than any other district of the two conferences.



REV. J. W. TARBOUX, D. D.,
Missionary of the Methodist Episcopal Church.

The Methodists are looked upon as the great pioneers, yet in Brazil they have concentrated their work more than the Presbyterians have. Their original centres were confined to the three principal states of the central section of Brazil—Rio, Sao Paulo, and Minas, while the Presbyterians have established work in eighteen states. Some years ago the Northern Methodist Church, from its centres in the La Plata region, reached out into the neighboring republic, and started mission work in Rio Grande do Sul, the extreme southern state of Brazil. The language of the people, however, was Portuguese and not Spanish, and their natural affiliations were with Brazil rather than with the Argentine. In view of these facts, some ten years ago, the Northern Methodists of the La Plata republics decided that they would turn over to the Southern Methodists of Brazil the work they had begun on Brazilian soil; and so it came about that the Methodists have an entirely new work in an entirely different field from those at first occupied by their forces. Here we have another instance of that beautiful Christian comity in mission work that speaks so eloquently and conclusively of the reality of the spiritual oneness of Evangelical Christendom. As the work in Rio Grande was so far removed from the Methodist work further north, it was decided that an independent conference should be organized.

These two conferences together have six districts, with a communicant membership of some 6,000. They count on their rolls thirty-eight ordained ministers, and eight local or unordained preachers. Of these, forty-six preachers, fifteen are missionaries and thirty-one natives. There are also in the mission force, about nineteen unmarried women, working under the Woman's Board,

and engaged in educational work; and besides these, there are also fifteen married women, wives of missionaries. The Methodist forces, then, number about fifty missionaries, or about eighty workers, counting both natives and missionaries.

THE BAPTISTS, too, have added their liberal share to the trophies of Evangelical victory. The landing of Rev. and Mrs. W. B. Bagby in 1881, was the beginning of the Southern Baptist work; and these workers were joined the following year by Rev. and Mrs. Z. C. Taylor. In 1882, the two families moved to Bahia, and there, in October of the same year, the first Baptist Church was organized in Brazil. It was organized with five members, the four missionaries and a converted priest, Snr. Teixeira. The following year, Mr. and Mrs. Bagby moved to Rio, and a small congregation was there organized. During the twenty-eight years of their history in Brazil, the Baptists have done a very aggressive work, and are now found in a number of states of the republic. They have followed more closely the plan adopted by the Presbyterians, that of scattering their workers. Reference to the map will show the lines of green from the upper Amazon tributaries, down the course of the great river to Pará, thence down the coast to Rio and Sao Paulo.

Their strongest centres of activity are in Rio, Bahia, and Pernambuco. The most important enlargement of their work, doubtless, is the occupation of the Amazon Valley, and the strengthening of their forces there. This great river basin is developing more rapidly, perhaps, than any other section of Brazil; and is surely destined to play an important part in Brazil's history and in the history of the world, even though Mr. Agassiz's predic-

tion as to the centre of the world's civilization should not be fulfilled. A vast population will fill that valley when modern medical science has fully succeeded in preventing or curing the maladies peculiar to malarious lands. For years, this was the part of Brazil most neglected; and the Baptists showed great wisdom and foresight when they entered the needy field.

In June, 1907, the Baptist hosts organized themselves into an independent ecclesiastical body, the Brazilian Baptist Convention. This Evangelical body has organized work in fifteen of Brazil's twenty states; and they hope very soon to incorporate into their organization several Russian and German Baptist congregations in the southern states of Rio Grande and Santa Catharina, with a total membership of some seven hundred communicants. Something like 150 churches and congregations are represented in the Baptist Convention, with a membership of about 6,000. In 1908, 1,229 baptisms were reported. They have in their missions thirty-seven missionaries, eighteen men, eighteen married women, and one unmarried woman. There are twenty-five ordained native Baptist preachers, a number of unordained evangelists, and fifteen candidates for the ministry. This youthful member of the great Baptist family of churches has developed a notable and commendable missionary zeal. In 1908, the Rev. Dr. W. B. Bagby was sent to Chile, where, after a sojourn of two months, he organized into congregations about 500 Baptists, leaving them under the care of a Scotch minister and a native pastor. Later in the same year, the Rev. Z. C. Taylor was sent to Portugal, where he spent a few weeks in active evangelistic work, and where he organized a church in the city of O Porto. A native evangelist is maintained also in the territory of Acre, near the Bolivian border.

THE EPISCOPALIANS. The story of the coming of the Rev. Messrs. Morris and Kinsolving to Brazil in the summer of 1889, of their temporary stay in the state of Sao Paulo, and of their final decision to establish their centre of missionary operations in the extreme southern state of Rio Grande, where the beginnings of the Northern Presbyterian mission work were turned over to them, has already been told. They are now concluding the second decennial of their missionary labors, and during these twenty years, they have given an excellent account of themselves. The Episcopalians were fortunate in the men they first sent to represent them. Messrs. Kinsolving and Morris laid the plans of their work along conservative lines, but broad and catholic in spirit. The men who have since joined the mission force have maintained the high standards, and a work of great promise has been begun. They have aimed at high quality in their work rather than at large visible results.

The Mission has developed its own complete equipment of evangelistic pastoral, publication, and educational work. Some years ago, the Rev. L. L. Kinsolving, one of the first representatives of his church, was consecrated bishop, and has his Episcopal residence in Rio Grande. Until quite recently, the Episcopalians had confined their work exclusively to Rio Grande do Sul; but some months ago, one or two chapels were opened in Rio de Janeiro.

The writer very much regrets that the requested information regarding the work of the Episcopal Church has not been received in time to be published in this chapter. It is hoped that full statistical data may yet be given in an appendix at the end of the volume. Statistics, more or less recent, gave them 900 communicants.



REV. LUCIEN LEE KINSOLVING, D. D.,
Bishop of Southern Brazil.

THE CONGREGATIONALISTS. The church that grew out of Dr. Kalley's work in Rio, and that has been greatly strengthened by the aid received from the inter-denominational society in Scotland known as "Help for Brazil," has confined its labors largely to the city of Rio de Janeiro and vicinity. The original congregation in Rio, has for many years been under a native pastor, and has not only been independent financially, but has greatly aided in the evangelization of certain districts of the state of Rio. In early years a strong congregations was also built up in the city of Pernambuco. Five attractive church organizations are the result of the influences started by that noble Scotchman, Dr. Robert Reid Kalley. These Congregationalists have done a work not great in its extent; but the quality of it has always been very high. Both in doctrine and in practice, they stand for what is best in Evangelical life and principles. Within recent years, through a kind of Central Committee of Evangelization, these devoted bands have been aiding an important Evangelical propaganda in Portugal. A small band, but they may always be depended on to be about the King's business. May their tribe increase.

THE EVANGELICAL MISSION OF SOUTH AMERICA, whose Brazilian headquarters are in Sao Paulo, as stated in a former chapter, has its forces scattered. Most of them are in Sao Paulo and Goyaz, a few are in Minas, and one couple in the capital of Matto Grosso. They have plans for taking up work among the wild Indians of the far interior of Brazil; and their stations in Goyaz and Matto Grosso seem to be connecting links, or half-way stations between the red man's country and the outside world.

This Mission reports fifteen missionaries and three native preachers; nine organized churches, with 263 communicants. One or two church buildings have been erected. Of their fifteen missionaries, four are self-supporting—that is they earn their living in some secular employment, and spend their spare time in the Master's work. An earnest and devoted band of Christian warriors, they are doing their part toward the taking of the land for the King.

Such are some of the visible, tangible results of the Evangelical campaign in Brazil. But many, and oft-times the most valuable assets cannot be tabulated; and the Evangelical Churches in Brazil are rich in these intangible assets. In the preceding chapter the fact was emphasized that the great aim of Foreign Missions is so to preach the gospel among the unevangelized nations of the world, and so to develop the spiritual life of the evangelized peoples that there may be built up in the heart of the nation a Native Church, sound in the faith, strong in devotion to Christ, aggressive in method—a church capable of self-support, self-government, and self-propagation—that may be entrusted with the sacred missions of evangelizing its native land. The greatest triumph of Evangelical Missions in Brazil, in the opinion of the writer of this book, is the extent to which the native churches have been brought to this point. One cannot attend a meeting of one of the stronger courts of the Presbyterian Church in Brazil, and the writer speaks of the courts of this church because he has had better opportunities for observing them—one cannot attend one of the meetings of these courts without being impressed with the fact that there is gathered a body of men who have a high purpose in life, who understand clearly what is needed for the accomplishment of that



FIRST PRESBYTERIAN CHURCH,
Rio de Janeiro.

purpose, and who are bending the energies of their lives to its accomplishment. They are men who, under the guidance of God's spirit, are capable, both mentally and morally, of carrying out the programme given by Christ to his Church. The fact here noted, has more than once been the subject of remarks by Bishop Hoss of the Methodist-Episcopal Church, South, on his annual visits to preside over the meetings of the Brazil Conferences.

Statistical figures and abstract statements can never impress the mind as do concrete cases; and it will doubtless be interesting to the reader to have a brief description of one of the native congregations of the Evangelical Church of Brazil. The First Presbyterian Church of Rio will be selected, because it is one of the most active, interesting and flourishing congregations in Brazil, and shows what can be done in any other large town or city under favorable circumstances. This congregation is also chosen because the writer had occasion to refer to it some months ago when called upon to correct some statements made in regard to Protestant work in this Southern Republic, and especially in regard to conditions in Rio. A lady who had spent some years in Brazil returned to her native town in the States. Soon she was interviewed by friends interested in the mission work, and who thought the lady just back from Rio could give them first hand information. The interview was far from satisfactory. The lady had not been able to find any mission in Brazil; and in Rio, she had found one congregation that seemed to be composed mostly of colored people, and into which church she declined to go. The mission work amounted to nothing, a few poor and ignorant ones might be converted and brought into the mission congregations, but no one of the better families

attended the services or cared anything for missionary work. This was, more or less, the impression made by the travellers report. The missionary workers were distinctly disappointed, and a few days later, they questioned the writer on the subject.

To correct the impression, and to show how little the traveller knew about the mission work, and how feeble her efforts to find Evangelical worship had been, an account was given of the First Presbyterian Church of Rio, where the lady in question had spent most of her time. This church stands within five hundred yards of the business centre of the beautiful capital, and is within a hundred yards of some of the main street-car lines. It is a handsome stone building with a seating capacity of from eight hundred to a thousand. The pastor is a native Brazilian, a cultured gentleman well known and highly respected by many who belong to the best social and most cultured circles of Rio, and whose writings on historical subjects are gratefully received by the official organ of the Brazilian Historical Society. Had the sojourner in Rio attended this church at the morning service on a communion Sabbath, the day when all the members of the widely scattered congregation make special effort to be present, she would have found almost all of the five hundred communicants in their places, and the vast building full of worshippers. If she understands Portuguese, she would have heard a most edifying sermon, and would have found the entire service highly spiritual and uplifting. In the large congregation, she would have seen all classes of society represented. The poor and humble would have been found, for now, as of old, the common people hear His message gladly. But the rich also would have been there. The head of the largest firm of builders



REV. ALVARO REIS,
Pastor First Presbyterian Church,
Rio de Janeiro.

and architects in Rio is a member of the church: he and his family would have been present. A gentleman, holding a place of great responsibility in the most important railroad company of Brazil, a graduate of the Military Academy of Brazil and graduate, in engineering, of the *correspondence* school of one of our North American universities, is an elder in the church, and might have passed the bread and wine to our traveller. He, by the way, is a son of one of the first native ministers of Brazil. Another elder of the church is a prominent lawyer in the city of Rio, and in the congregation, communicants of the church, the visitor would have seen men representing the learned and official classes—lawyers, physicians, also men belonging to the army and to the navy.

All this our visitor would have seen in the very heart of the city of Rio, not a hundred yards from where stands the equestrian statue of Dom Pedro I. This church pays its very active and efficient pastor a salary of \$2,250 a year, and employs an assistant pastor to help in the large work of city evangelization. It also furnishes the pastor a comfortable manse, just beside the church. Last year, the congregation contributed for all causes almost ten thousand dollars, and this is not much more than the offerings of preceding years. A picture of this First Presbyterian Church of Rio is shown, also a picture of its pastor, the Rev. Alvaro Reis.

This full account is given for several reasons: it will show, as statistics cannot do, what is actually going on in Brazil to-day, as a result of Evangelical missions; it will show, too, what can be accomplished in other cities and towns of Brazil toward building up strong self-

supporting churches that will be powerful factors in the evangelization of the country; and finally, it will show the real value of much of the criticism and information heard from people who are supposed to have visited mission lands. When travellers go abroad, they generally find what they look for. If they look for Christian work, in mission fields, they will find it; if they look for theatres and races, as our traveller probably did, they will find them, in Rio, in great abundance.

So far only the visible results have been referred to; but something must be said in regard to the results achieved in the way of institutional work. And first, *about Publication*. When the arms of our warfare were discussed, this branch of the work was mentioned, and its great value was shown; in another chapter, something will be said as to the desirability of combination; here, however, let something be said of what the press is really accomplishing. Of making many church papers there is no end, in Brazil. It would surely be better if there were more intensive and less extensive work done along this line. All of the Evangelical Churches have their papers. *O Puritano* and *O Norte Evangelical* represent the Presbyterian Church in Brazil, and *O Estandarte* speaks for the Independent Presbyterian; *O Expositor Christao* upholds the Methodist cause, and the *Jornal Baptista* defends the ideas of our Baptist friends; *O Estandarte Christao* presents the ideas of the Episcopalians, while *O Presbyteriano* furnishes expository and homiletic matter for all, and looks after the interests of the Sunday-schools. *Missoes Nacionais* promotes the interests of "Domestic Missions" of the Presbyterians. There are lesser lights whose name is "Legion," but they cannot be mentioned in detail. These different papers have un-

doubtedly had a large influence on the work in Brazil, and they could not be spared, the larger ones, be it understood.

Aside from the publication of these papers, the mission presses have sent out millions of pages of Evangelical and polemic literature in the form of tracts, with an occasional book. The Methodists have quite a large publication plant in Rio; and the Baptists have one valued at ten thousand dollars. The Presbyterians have made one or two efforts to establish a publishing house, but so far the efforts have come to naught. These enterprises do valuable work, and there is great need of this kind of effort; but, as is said elsewhere in this volume, it would be well if efforts could be united, and something really large could be undertaken. These great causes should be interdenominational.

No account of the achievements of Evangelical Missions in Brazil would be complete that did not give a prominent place to what has been done in the way of *Educational Work*. The value and the necessity of it was recognized by wise missionaries from the beginning. See Dr. A. L. Blackford's Sketch of Brazil Missions.

In 1870, a Day School was opened in Sao Paulo under the care of the Northern Presbyterian Mission. In 1878, a boarding department for girls was added, and in 1885, one for boys. The growth of the institution was constant and rapid. In 1886 a course of academic and lower college training was organized, and five years later, the college course was made complete and was incorporated under the Board of Regents of the University of New York. Being affiliated with that institution, the diplomas are issued by the Board of Trustees of the University. Courses are offered leading to the degrees of bachelor of

arts, bachelor of science, and civil engineering. During the period of its history of thirty-nine years, the tiny seedling of 1870 has waxed a great tree.

The educational plant of the Northern Presbyterians at Sao Paulo, in its various departments, offers a complete course of instructions, under Protestant influences, from kindergarten to the bachelor's degree or that of civil engineer. During the twenty-two years in which the schools have been under the present management, more than eleven thousand boys and girls have attended their classes, and have been prepared for greater usefulness in life. A number of the men who are doing valiant service in the pulpits of the Protestant Churches of Brazil received their academic training entirely, or in part, in this Sao Paulo School. Hundreds of young women who are now adorning Christian homes or teaching the children of Brazil in public or private schools were trained in Sao Paulo. Since the incorporation of the Protestant College, commonly called "Mackenzie College," under the Regents of the University of New York, forty-four young men have finished the full course of six years, and have received their diplomas. "All of them are profitably employed, some of them filling positions of influence," so writes the president of the institution.

Several other schools of lower grade are affiliated with Mackenzie College. One or two of them are interior towns of Sao Paulo, and two others are under the care of missionaries in Curitiba and in Florianopolis, the capitals of the states of Paraná and Santa Catharina. The enrollment in Sao Paulo in 1908 was 695, in all departments; and if the pupils of the branch school are included, we probably have twelve hundred, or more, who

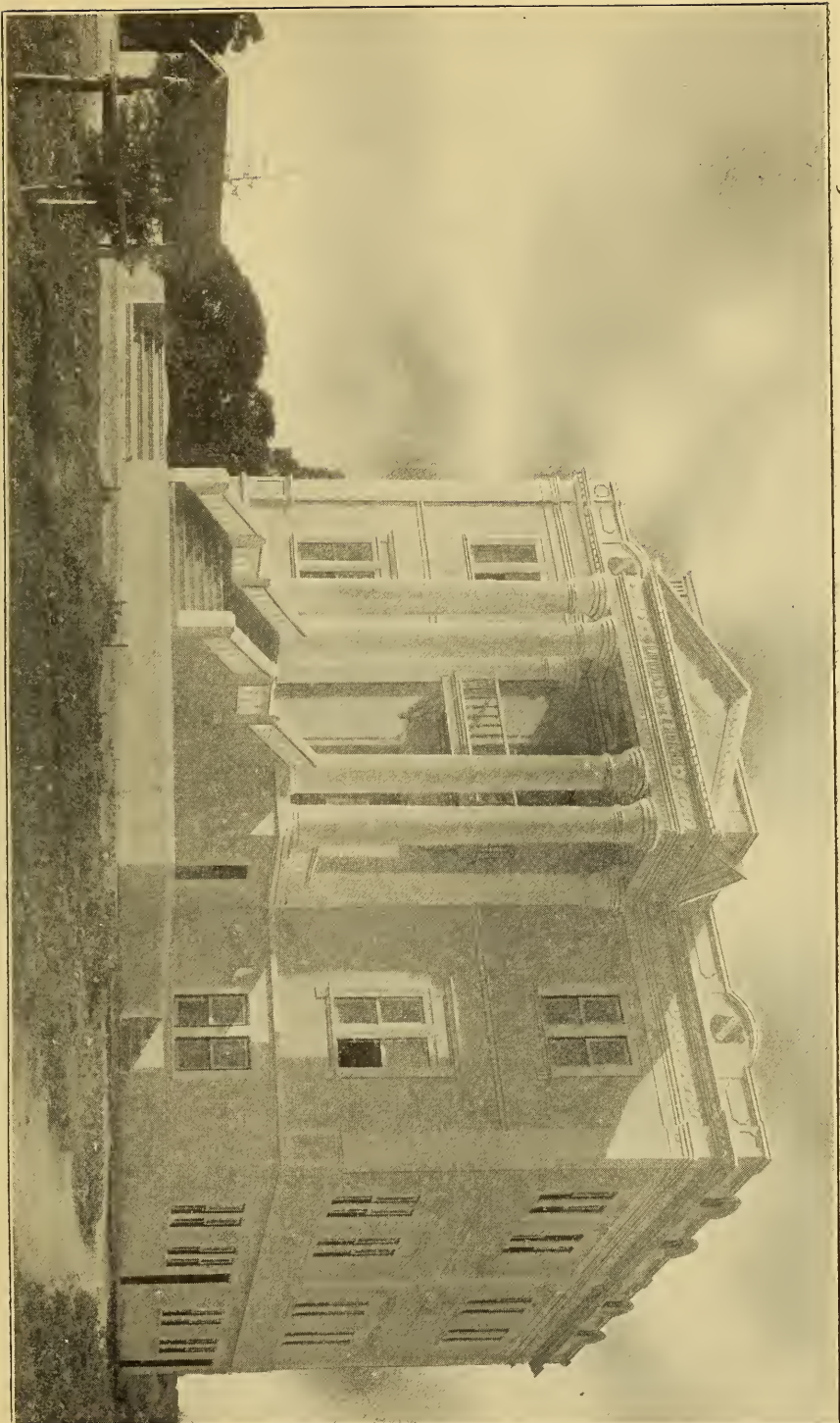
were receiving instruction under Protestant influences. The power for good in these institutions is vast.

In the interior of the state of Bahia plans are being perfected for the opening of an Industrial and Farm School, on the principles of self-help. This enterprise, if carried into effect, will have a great influence on the interior of that state, and will be a mighty factor in the religious history of that part of Brazil. Already, the Northern Presbyterian missionaries in that field have in operation forty-two local primary schools for the training of the children of Protestant families, and that are also serving as centres of Evangelical influence in the communities. These schools are self-sustaining, or practically so. This system of primary schools, under missionary direction, is destined to have great influence on the interior region of Bahia, and probably in the interior regions of other states.

The Southern Presbyterians also undertook educational work when their mission was founded at Campinas. Misfortunes, death, and frequent changes in the management of the institution, however, prevented the fulfilment of the bright promise of this work in the early years. Finally, when the mission force was moved from Campinas and opened new work at Lavras, the school at Campinas was closed. A school for girls was begun at Lavras, and a boarding department was added. A school for boys was opened in 1904, with day school and boarding department. During these five years, the development of the work has been very rapid. Lavras is a small interior or town, so the local patronage is not large, most of the pupils coming from the surrounding country, and some of them from distant states of the Republic. A few years ago, on the initiative, and through the efforts

of Brazilian friends and patrons, the Boys' School was granted official recognition by the Federal Government. This placed the school on the same footing as the official Gymnasium of Government, having all the rights and privileges of that institution, its examinations being valid for entrance into the professional schools under government control. A year ago an agricultural department was added to this educational plant, and before this, a commercial course had already been organized. The general name under which all of the schools are embraced is "The Evangelical Institute": the school for girls is the "Charlotte Kemper Seminary"; the classical school for boys, offering the diploma of bachelor of arts, is the "Gymnasio de Lavras," "gymnasio" being the term used in Brazil for a school of college grade, following more or less the Continental system; and the school of agriculture is called the "Escola Agrícola de Lavras." During the year just closed, about two hundred and forty pupils were enrolled, seventy-five of them being in the Charlotte Kemper, the remaining hundred and sixty-five, in the Gymnasio and the Escola Agrícola.

As the writer is connected with this Lavras work, and as a persistent and systematic effort is being made here to carry out the ideas expressed elsewhere on the subject of industrial and farm schools as the only solution of the educational problem of the Evangelical Churches in Brazil, he may be pardoned for going somewhat more fully into an account of the work than would other wise be expected. We have in the Industrial Department, cabinet, saddle and shoe shop, besides a small plant for printing and book-binding, and a blacksmith shop. A farm of three hundred and fifty acres has been purchased, and most of the supplies for the



MAIN BUILDING GYMNASIO,
Laenas, Brazil.
Southern Presbyterian Church.

two boarding departments will come from our own fields. Cattle and hogs will be raised, a small dairy plant will be operated, and we plan to do our own butchering. Much of this work will be done by the students of the Agricultural School and by the boys who are working their way through college.

The Agricultural School promises to be very popular, and the manual training element is attractive to the people. Like all people who have recently been slaveholders, the Brazilians or many of them at any rate, have an idea that manual labor is servile. This manual training and the practical work of the Agricultural School will go far toward dissipating such ideas. The father is delighted to visit the institution and find his boy at work with a plow, or using his hands in one of the manual training shops. When they come for their sons at the close of the year, and see a saddle or bridle, a pair of shoes, or a chair made by a boy they are more than delighted. These manual training shops and this farm solve the question of eleemosynary education. No boy is taken gratis. If he cannot pay full rates, he must work a certain number of hours per week. The boy who pays full rates is required to work at least one hour a day in the shops or on the farm, as a part of his education, and he pays for this just as for his geography or his arithmetic. This has a leveling influence, and the boy who can pay does not feel disposed to look down upon the boy who cannot. The industrial and agricultural features also solve the question of the education of candidates for the ministry. A boy wishes to prepare himself to preach the gospel. If he cannot pay his way, he works for his education just as any other boy. By the time he has been working his way for three or four years,

he knows whether or not he feels called to the ministry; and others have had opportunity of trying him. The effort in his own behalf has been an education to his character. The twelve boys who have been in the school as candidates have all worked their way, and they have won the highest regard of their fellow pupils and of the community.

Given an efficient equipment, the school will be able to receive half of its boarding pupils at reduced rates, twenty-five percent. of them paying nothing but their number of hours of labor.

It was stated in the preceding chapter that a school could maintain its decidedly Christian character and still command a large patronage, and the Lavras experiment is bearing out this contention. We do not insist on the pupils' studying the catechisms of the church, but we do insist on their studying the Bible. The catechism is sectarian, but all must admit that the Bible is the basis of the Christian faith, and that the man who calls himself a Christian should know something about its teachings. A thorough course of study of nine years is organized, or is in process of organization. It begins with the memorizing of hymns and Scripture texts, passes on to the study of Bible History from different points of view, and ends at the close of the bachelor's course with the study of Comparative Religion from the point of view of Christian Apologetics. The educated classes in Brazil are skeptics; the idea has gotten abroad that religious belief is incompatible with wide learning. Christian schools must correct this impression. The youth of Brazil must be brought to see that there is a reasonable basis for the Christian religion, and that a man may be an Augustine in piety as well as in intelligence. They

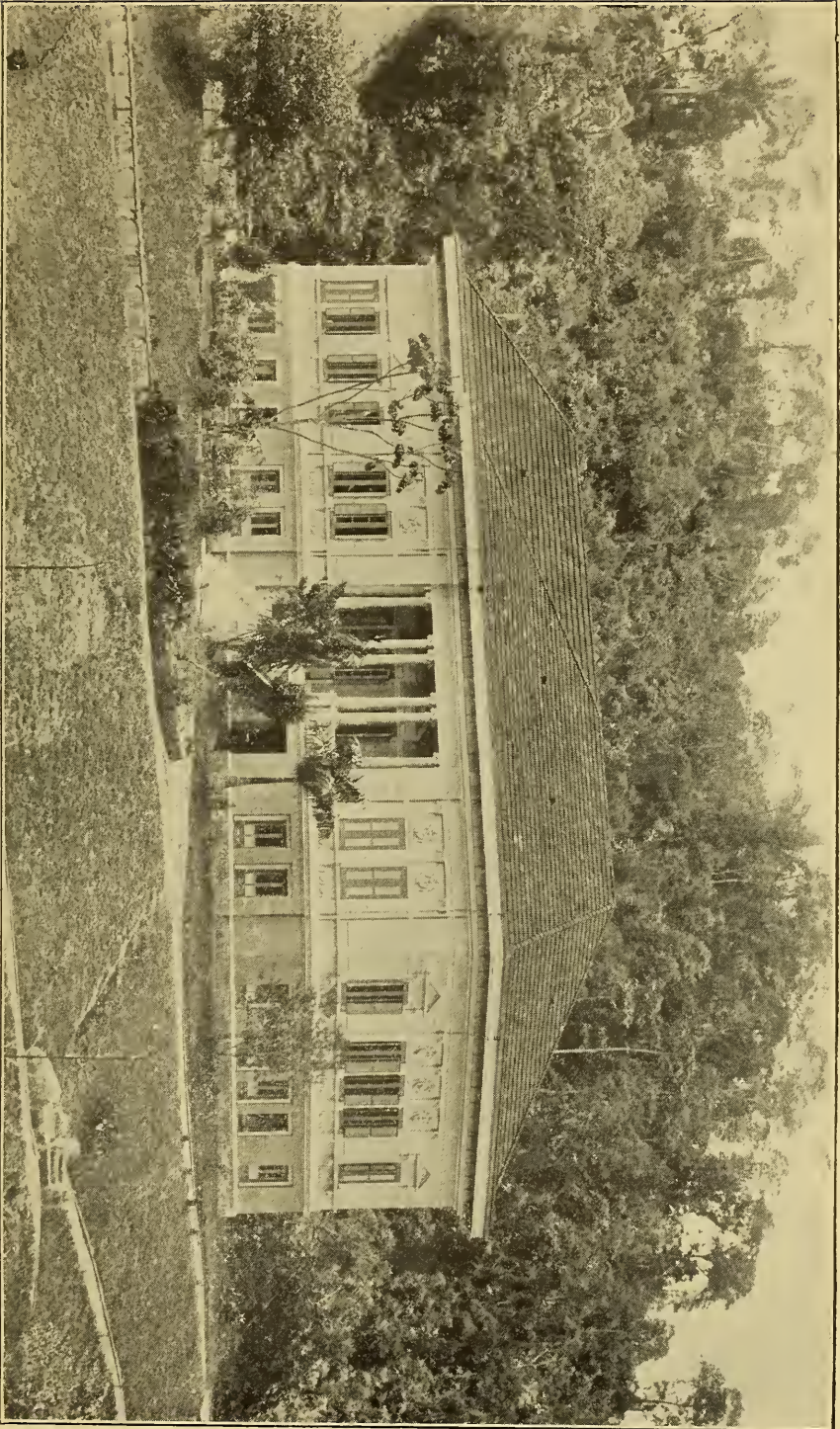
must be convinced that a man may be as learned as Joseph Scaliger and as devout as Samuel Rutherford. Such, as the writer understands it, should be the scope and programme of the Christian school: such are the ideals of those engaged in the Lavras educational work.

The Southern Presbyterians, for many years, neglected this educational arm of the work, and they have suffered the consequence of their error in lack of native preachers to man their fields. Within recent years they have recognized the mistake, and are beginning to correct it. In the southern part of Brazil, they have the Lavras schools. In North Brazil, a prosperous school for girls was conducted for a number of years at Natal, in Rio Grande do Norte: it was transferred to Pernambuco where it continues to do good work. At Garanhuns, in the interior of Pernambuco, a school has been opened for the preparation of young men for the work of the ministry. The necessity of preparatory work for these young fellows will doubtless give rise to what will be the beginning of a school for boys.

The cap-stone of the educational structure, from the missionary point of view, at any rate, is, naturally, the theological seminary. The seminary of the Brazilian Presbyterian Church is at Campinas, where it owns and occupies the building formerly used for the school of the Southern Presbyterians. The three professors or the seminary represent the three component elements of Brazilian Presbyterianism, the two Presbyterian bodies that began the mission work, and the vigorous young Native Church. This, in many respects, seems to be an ideal arrangement. This school of the prophets is, as it should be, under the care and direction of a Board of Directors elected by the church. The professors, too,

are elected by the church. When Native churches have attained the degree of development they have reached in Brazil, to them, unquestionably, belongs the training of the native ministry. The mission bodies may help in the enterprise; but the direction of the work should be in the hands of the Native Church. Sometimes, it becomes necessary, in the interests of sound doctrine, for the missionaries to train the native preachers for their work. Fortunately, we have no problems of orthodoxy to solve in Brazil. The soundness in the faith of our native ministry would delight the orthodox shades of our Hodges and Dabneys.

The Methodists, though much weaker in numbers, and though they came much later to the field, are doing far more to promote education in Brazil than are the blue-stockings, the traditional friends of learning. The principal seat of their educational work is at Juiz de F6ra, where a boys' school was founded in 1890. The late Bishop J. C. Granbery, then in charge of the mission of the Methodist Episcopal Church South, became deeply interested in this school, and in his honor it was called "The Granbery." The institution is widely known, not only in the state of Minas, but throughout the central section of Brazil. Last year, it had among its students representatives of six of the states of the Republic. In 1905, this school was granted official recognition, and enjoys all the rights and privileges of the *Gymnasio Nacional*, the official school of the Federal Government. Granbery has undertaken quite a large programme of professional training. Aside from the collegiate course leading to the bachelor's degree, it offers two professional courses—one of Pharmacy, another of Dentistry. Both of these professional schools are officially recognized



SCHOOL FOR GIRLS AT PETROPOLIS, BRAZIL,
Womens' Board of Methodist Episcopal Church, South.

while the Bible societies scatter abroad the Word of Life. To this must be added again, fully sixty Evangelical schools with an attendance approaching 5,000. Of these sixty schools, three are of college grade and confer degrees; twelve, or more, may be ranked with our American high schools or small country academies; and the rest of them may be considered primary schools.

When we consider these visible results so large, and remember that they have been attained by forces so few and weak, against odds so great, it requires a bold skepticism not to see God's hand in the work. "It is not by might nor by power."

But visible results are not the only results, and often, indeed, they are not the most important results. When the day shall declare the work, hundreds and even thousands of redeemed ones will be found in the great throng, saved through the influence of Evangelical Missions in Brazil, but whose names have never figured on the rolls of the congregation. One of the invisible results we have here.

Again, very great importance needs to be given to the silent leavening process that has been going on all these years. This is something that cannot be weighed, measured and tabulated, but every worker who watches the drift of current knows that such work is going on, and that its momentum is powerful. The very existence of a large Protestant community in the heart of the nation, the potent influence of an open Bible more widely known year by year, the clear, constant voice of the Evangelical press, the mighty influence of Evangelical schools on the mind and character of the young, all these agencies have set in motion mighty currents of influence that have, to a large extent, changed the attitude of the

best elements of Brazilian society toward Evangelical religion and toward its missions.

When we consider these fruits of victory; when we compare conditions now with the conditions that confronted Dr. Kalley and Mr. Simonton fifty years ago, we say, with bated breath, "Behold what God hath wrought!" If the first fifty years have accomplished so much, what may not the next fifty years accomplish? Brazil feels her need of the influences that can come only from the gospel of Christ: and through her hungry multitudes that need the Bread from heaven, through her multitudes that have feasted their souls on this heavenly manna and have been satisfied, she now sends forth her call for help. Let us, then, in the closing chapter of this book, give ear to Brazil's appeal.

CHAPTER VIII.

PAPAL BRAZIL'S APPEAL TO PROTESTANT AMERICA.

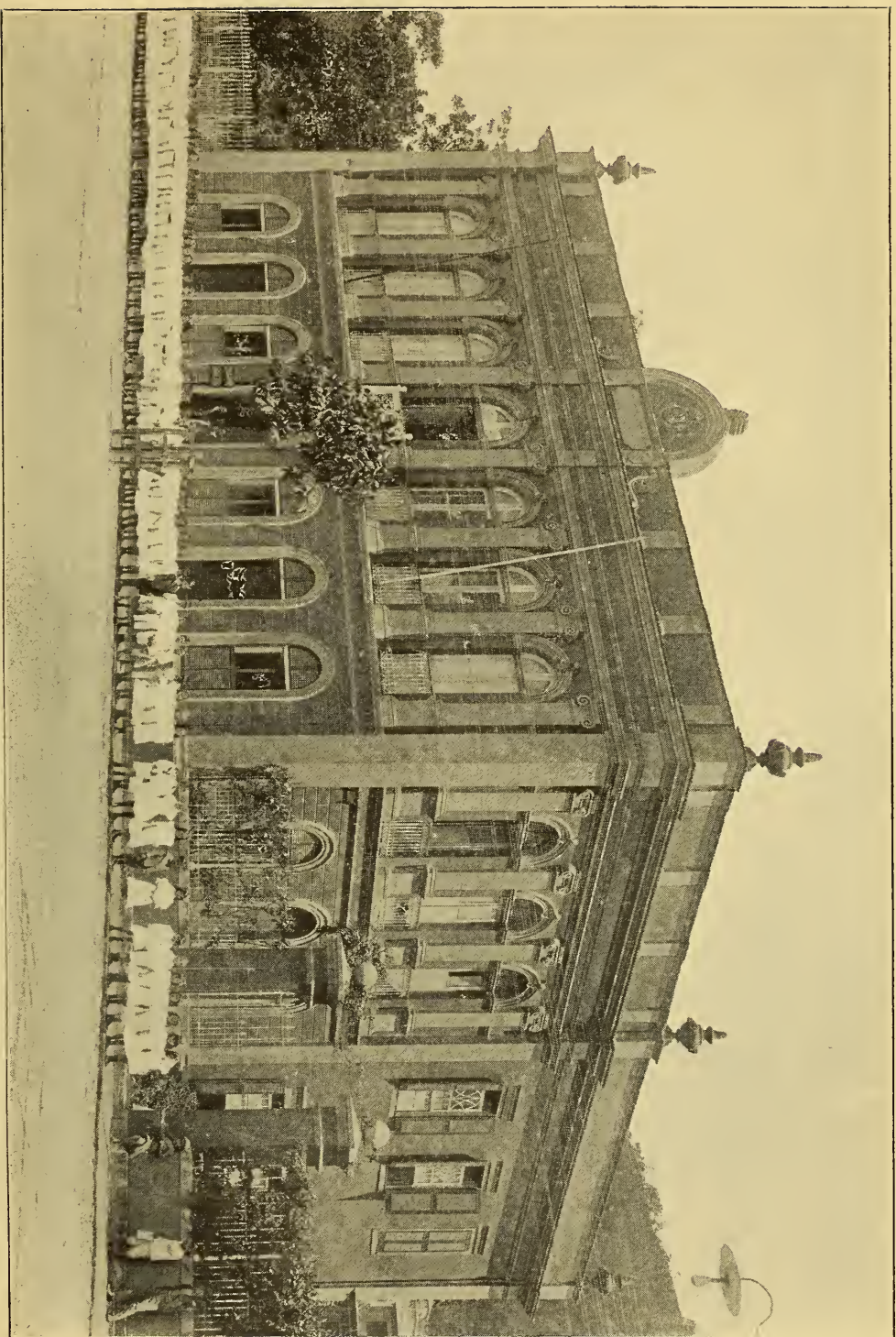
The knowledge of great victories won in the past should only cheer the heart, and arouse a hope of greater victories yet to be won. Great things have been accomplished in Brazil in the half-century past; but far more remains to be accomplished in years to come. The gospel banner has been planted in every state of the Brazilian Republic, and some seventy-five thousand Evangelical Christians are gathered under the standards of our King. Yet the sad fact remains that perhaps three-fourths of the people have, as yet, no sufficient knowledge of the love of God in Christ Jesus. There are still sixteen millions of the people who have not learned the way of life.

It is necessary, therefore, that in the closing chapter of this book the question should be asked: What is needed to complete the unfinished campaign in Brazil in this generation?

Reinforcements are Needed. To reach these millions yet unevangelized the work calls for a large increase in the number of missionary evangelists. For a long time in the future, as it has been in the past, evangelistic work must stand in the fore front as the supreme work of missions. The men who stand out in bold relief in the early years of the mission work in Brazil, the men whose names are household words—Simonton, Chamberlain, Edward Lane, and John Boyle—were all men who have devoted the mighty energies of their lives, primarily,

to evangelization. The call is still for such men to push forward such work. For sufficient reasons a missionary may be left behind in territory that has been partly evangelized and turned over to the care of native pastors; he may be needed, for instance, to help in some important institutional work—educational, medical, or publication. But as a rule, the place of the missionary is on the frontier; he is essentially a pioneer. When congregations are gathered and churches are organized, they should, whenever it is possible, be placed under the care of native pastors. The missionary should then march again to the frontier, there to open up and develop new work to be again turned over to the native pastor. This is the success and the glory of the missionary evangelist.

But while emphasizing the need of reinforcements for the work in Brazil, it is well to emphasize the fact that care needs to be exercised in the selection and preparation of the workers. Numbers are needed, but in Brazil, quality will count far more than numbers. The churches in the home land should send forth to the work in Brazil their choicest spirits. The missionary is a pioneer, he makes the beginning of work that must be followed up through succeeding years; he should be a man of intellectual power, a man who can plan work on broad, liberal lines that may be followed by his successors in years to come. The Brazilians being a very keen-witted people, and their educated classes composed of men thoroughly posted, who are following some one of the schools of modern skepticism, it can easily be understood that the missionary, to do the best work among them, needs to be a man of parts.



COLLEGE MINERIO,

Juiz de Fora,

Girls' School of Women's Board, Methodist Episcopal Church.

But not only do we need more missionaries—capable, cultivated and consecrated—but, *we need larger equipment*, and first, a large advance should be made in the *equipment for educational work*. If the great work is to be done in Brazil by the natives, these workers must be trained for efficient service and this training cannot be given without educational institutions. Women need to be trained for the home, for the parochial school, and for work in the schools of higher grade. Men must be trained as efficient elders, deacons and laymen; for the work in the professor's chair in college and seminary; to found and to foster educational institutions of the Brazilian churches; and to preach the gospel to their fellow countrymen as pastors and evangelists. This program calls for large increase in educational facilities. The schools already founded should be enlarged and more thoroughly equipped; and where there is one now, there should be four or five ten years hence. Only thus can the great work be accomplished. Not only should provision be made for training large numbers; the schools should be organized—many of them at any rate—on the principle of self-help. The poor boy or girl should not be turned away, if desirous of an education; but the advantages of thorough college training should be placed within reach of any poor child of the church who is willing to put forth the exertion necessary to attain it.

Under the larger inspiration of the Laymen's Movement, all the Evangelical churches are planning to do larger things for missions. May not large things be done for educational work in Brazil? Let schools be organized of primary and higher grade that will give

instruction to the youth of the Brazilian churches; let industrial training as well as literary be given; let there be normal courses for the training of teachers, literary degrees for those who desire them, and professional training for those who seek the learned professions. In harmony with these larger plans, may not a system of education be organized that will, within the next ten years, place within reach of the Brazilian youth all of the advantages of intellectual training from the kindergarten to the university degree or professional diploma, and always under the influence of positive Evangelical Christianity? The influence of high-class institutions of college or university grade as the recognized centres of Protestant thought and as the authorized exponents of Protestant principles as applied to the solution of social and political problems would be far-reaching indeed. We have, so far, no such institutions in Brazil. There are institutions that could be brought up to this ideal: but the institution of national reputation, the recognized exponent of Evangelical Christianity, the "Princeton," or the "Vanderbilt," of Brazil, is still in the future, and is not even in sight.

But educational work is not the only thing calling for enlarged equipment. A field of vast extent and great usefulness is calling for the development of the *Publication Work*. There are several small enterprises controlled by the various missions, but nothing that at all measures up to the needs and opportunities of the work. Concerted action is needed. There have been from time to time plans proposed for the uniting of these publishing houses, but owing to personal or denominational interests or to narrow views of the great work, owing to

these or to some other causes, these plans have never been realized. When God's providence has placed at hand such powerful agencies, agencies so efficiently used by the enemies of truth and by the apostles of error, should not the Church of Christ be wiser in her generation, and make plans for the largest possible use of this mighty engine for the propagation of the truths of the blessed evangel? Then let the Missions on the field, or the controlling Boards at home unite in some plan that will give us a great publication work, organized on wise and liberal lines, that will give to Brazil the priceless benefits that would flow from the extensive use of the printed page. No outlay of money for equipment would bring larger results.

More missionaries, larger equipment for educational work, means to support a larger and better publication work—these are the crying needs of the field.

In supplying these needs where should Papal Brazil more naturally turn for help, than to Protestant America?

The late Dr. R. L. Dabney, one of America's greatest teachers of theology, is said to have given it as his opinion that a mistake was made in launching the modern movement of world-wide missions. His idea seems to have been that, in the first place, the interrupted work of the Reformation of the sixteenth century should have been resumed and completed; and that, after the reforming of papal lands, the great work of evangelizing the nations should have been undertaken. That is certainly a splendid conception. The vision of a reformed and reunited Christendom marching with solid front to the conquest of the heathen world for the Lord Jesus is, indeed, one to inspire and thrill the Christian heart.

Whatever may be thought of Dr. Dabney's idea in itself, the time is now past for its realization. The vast enterprise is too far advanced to think of radical changes in the plans of campaign. But even if it is too late for papal lands to be evangelized in the first place, surely it is not too late to urge that they be given an equal share in the thought and effort of Evangelical Christendom. We do not ask for the first or lion's share; we only plead that Brazil and other papal lands be not neglected in the church's plans for the world's evangelization, as they have been forgotten in the past. When we consider the great needs of the field, the urgent calls that come from the field, the great results obtained in the field, and the vast possibilities of the work, surely we must agree that a loud and urgent appeal goes forth from Brazil to the world. But while Brazil has a claim on the Protestant world, she has more especially a claim on Protestant America, and the principal object of this final chapter is to emphasize this *special claim of Papal Brazil on Protestant America*.

The Commercial Bonds, actual and possible, emphasize Brazil's Claim on North America. Within recent years a remarkable change has come in the commercial relations between the two Americas. The lines of steamships plying between the two halves of the continent have multiplied, and the former lines have increased the number of steamers. A comparison of the consular reports during the last ten years would be interesting. The diplomatic visits and courtesies between the two countries, the Bureau of Republics, the Pan-American Congresses,—these things all indicate the trend of thought and the tendencies. The

United States is Brazil's best customer, and it is natural that these commercial favors should be reciprocal. Brazil's superb agricultural possibilities will call more and more for farming machinery, and the United States stands first as manufacturer of these implements of agriculture. Already one may see in almost any part of Brazil that has felt the impulse of new life plows, cultivators and other implements with names and legends well known in the States; and this is only the beginning.

The Panama Canal will open to the trade of the United States the markets of the west coast of South America, and will facilitate, perhaps, commercial relations with some parts of Brazil. It was the late Hon. Jas. G. Blaine that first advocated seriously the construction of a railroad connecting the two Americas, and there are many who think it will not be many years before one will be able to take a sleeping-car in Rio de Janeiro for the cities of Mexico, St. Louis and Chicago. What a wonderful bond of union that would be, and how greatly it would tend to cement the friendship and strengthen the commercial relations of the two countries. But there is another and a far more valuable bond of union within the range of possibilities. Let the reader study the map for a moment. It has already been stated that the headwaters of the Orinoco and the Negro—the great northern affluent of the Amazon—mingle, and the River Cassiquiare divides its waters between the two. How easy it would be to cut a canal uniting the navigable waters of the Orinoco and the Negro. Now, let the reader fancy the merchant ships dropping down in a few days from the Gulf ports of the United States to the mouth

of the Orinoco, passing up the Orinoco and on into the Negro and the Amazon. Once in the Amazon, its southern tributaries from the south would open up communications with the very heart of the great Brazilian interior country, and another canal would open the way to the La Plata and to Buenos Ayres.

This is no wild fancy, but would seem to be a commercial enterprise well within the bounds of the possible. But what an agricultural and commercial empire that would open up, and within what easy reach of the great centres of trade in the United States. These vast plains of interior Brazil are going to be populated, and their peopling means wonderful commercial developments. The trend of things seems to indicate that a large part of this trade will seek the markets of the United States.

But do commercial relations carry with them no further obligations? Has a Christian man a right, before his Master, to associate intimately with other men day by day, in business relations, and never speak to them of eternal things, and show them that he is interested in their spiritual welfare? Most certainly he has not? And is one of the great Christian nations of the earth, a nation looked upon as an example of Christianity in action, a nation coming into the most intimate and constant contact with nations not Christian, to feel no responsibility for the religious welfare of those nations? Is such a nation not under the most sacred obligation to offer to the less fortunate peoples the unsearchable riches of the gospel—that treasure that is more precious than the gold of Ophir, and with which the onyx and the sapphire are not to be compared? Of course the nation in its political and gov-

ernmental capacity can do nothing of the kind: but the people of the nation in their organized Christian capacity are certainly under sacred obligations in this regard. In this way, the commercial bonds actual and possible that bind the people of the States to the people of Brazil emphasize Brazil's claim on North America.

Another tie that binds the Latin American republics to the United States and emphasizes their claim to the affectionate interest of the great northern Republic in all that concerns their highest welfare is *the Bond of Political Affinity*. The Rev. Thos. B. Wood, LL. D., in the chapter contributed by him to the volume on "Protestant Missions in South America," published nine years ago, has some interesting and striking paragraphs on the unconquerable desire of the Latin American republics to follow the example of their stronger sister in the North. No one who has lived even for a short time in one of these Latin republics can have failed to notice this striking fact. The Latin Americans see in the United States their ideal. They look with wonder upon the political stability and the higher moral standards in political life; they are amazed at the marvelous industrial progress and at the commercial prosperity; they see so much that is desirable, and they long to make it theirs.

Another interesting fact pointed out by Dr. Wood, in this connection, is that the repeated and recognized failures of the Latin-Americans through all these years to realize their ideals do not seem to quench their zeal in seeking to do so. They have copied the Federal and state constitutions of North America, and in some cases they have improved on them; they have formulated, in

full logical consistency with those liberal political charters, codes of laws that rival in their perfection those of any country of the world; they have copied our system of public instruction, and have gone so far as to bring teachers from America to aid them in putting these theories and systems into practical operation. And yet when all has been done, they are painfully aware of the fact that the fruits of these constitutions, laws, and educational systems are very different in South America from what they are in the United States. There is something almost pathetic in the fact that the Latin-American sees so clearly what is admirable and desirable in the institutions of North America; that he so longs to realize those blessings in his own national life; that he makes efforts and sacrifices to accomplish this and yet is conscious that he has failed. He knows that he has failed, and he wonders why.

Some who look on at these oft-repeated efforts and failures, know the reason thereof. They see that liberal constitutions and wise laws fail to bring to Latin America the blessings they have brought to Protestant America, and they know the reason. They understand the truth so forcefully enunciated by Prof. Laveleye in his tract on "The Future of Catholic Peoples" to the effect that the religious life and ideals of a people influence most powerfully the institutions of their social and political organization, and they know that Roman Catholicism does not form in the national life a basis for free institutions and progressive development such as is formed by Protestant Christianity. The Protestant missionary and the deep thinker among the Brazilians understand this, and some day the Brazilians and the Latin Americans generally will come to understand it. And when they

do come to understand the real cause of their political and social troubles, there will be a tremendous drift away from Romanism and toward Evangelical Christianity. The history of Northern Europe in the 16th century may then be repeated in South America.

Does not this remarkable political affinity between Papal South America and Protestant North America, this unquenchable desire on the part of the Latin Americans to emulate the example of their brothers of the great Republic of the North, make them particularly ready to learn what is the cause of the weakness seen on one hand and the strength seen on the other? And does not this place upon the Christian people of North America a solemn obligation to give to their brothers in the South the one thing needful to make them stable and strong? Once let Brazil get the principles of Protestant Christianity instilled into the life of her people; once let the iron of those rigid doctrines of the Evangelical Faith get into the blood of the nation, and we shall see a development in the intellectual, industrial and commercial life of the people that will amaze mankind. Shall we not give them this gospel?

The important part that Brazil is so clearly destined to play in the solution of the great problems of mankind makes it imperative that her people be brought under the influence of Evangelical Christianity. It is often said that the future of the world belongs to the Western Hemisphere and there is much to make one think that this is true. Surely one of the marvels of history is that one-fourth of the earth's land surface should have lain absolutely hidden from the eyes of the nations for thirty-five centuries after history's dawn. Was it not reserved for some wise purpose in God's providence? It was "in

the fulness of time" that Columbus lifted the veil and discovered to the world the Western Hemisphere.

The world had learned the lesson of its childhood and youth, and was ready for the sober activities of mature manhood. Lessons of government had been learned; the despotism and tyranny of absolute monarchy had been discarded, and the principles of civil liberty and equality were being proclaimed: the era of democracy had dawned. Lessons of social science had been learned, and already some understood that all men are born free and equal, while the principles that were to undermine social servitude were beginning to be held sacred. Lessons of religion had been learned also. The history of the race had proved that mankind cannot be atheistic, but must have a religious belief; the splendid polytheisms of the ancient world had been weighed in the balances and found wanting; and the monotheisms of Israel and Islam, without an atoning sacrifice, had shown themselves insufficient to satisfy the spirit of man, and to regenerate and ennoble the race. All these lessons had been learned when America lifted her hand from beyond the seas and beckoned man to the new world, there to work out the great problems of his destiny free from the influence of old world traditions.

It seems little less than miraculous, too, that America, which but little more than a century ago was a group of oppressed and exploited colonies of the European powers, should now be in the vanguard of the world's progress. America is to-day the asylum of the world's oppressed multitudes; the world's school-master in the art of free government and in the science of sociology; and the centre of the world's religious activity to-day is found in the United States. There is much, therefore, to lead

men to think that the world's future is in America, that the great problems of mankind—political, social, and religious—are to be worked out in the Western Hemisphere. But if these problems are to be solved in America, it is clear that the work cannot be satisfactorily done without the aid of the southern half of the continent. South America is capable of sustaining as great a population as North America. Teeming millions will, in coming years, people Brazil's plains and mountain valleys; and these millions must have a mighty influence on the character and destinies of the American continent. What shall that influence be? Shall it be on the side of righteousness? or shall it be on the side of ungodliness and sin?

There is just one influence that will make Brazil, or any other nation, a blessing to the world and a power for righteousness, and that influence comes from the gospel of Christ. Will then Protestant North America not give to Papal Brazil the blessings of Evangelical Christianity, and so make her an efficient and powerful ally in fighting the battles for that righteousness that exalteth a nation, and in solving the great problems that are to affect the destinies of mankind? Statesmen and social economists foresee the influence Brazil must have in the history of the American continent, and they, as becometh wise men, are taking steps to bind together the two great American Republics with the cords of political and commercial union. Should the "children of light" be less wise in their generation? Should not the Evangelical Churches of North America see to it that these two great peoples are bound together with bonds of a common religious faith? cords which, albeit invisible, are far stronger than the ties of blood or of commercial interest.

The appeal made in behalf of Brazil has, so far, been based partly on commercial, political, and sociological considerations, and to this extent the appeal is made to altruistic rather than to religious motives. But mission work must be based primarily on spiritual motives, and the appeal must be made in the name of the Lord. God's glory, and loyalty to his commands must be the great constraining cause. Now let us turn our attention to the real motives of the great work.

And in the first place, it may be said that *America will probably be the great battle-ground between pure and apostate Christianity*, and that, for this reason, great effort should be made to win Brazil and all Latin America to the Evangelical faith. Romanism is active and militant; and she, like Evangelical Christendom, is pushing her missionary enterprises among the heathen nations of the earth. She will win her victories in the future, as she has done in the past, leading the people to give up one form of paganism for another, to exchange a paganism having a heathen basis for another having a Christian basis. But, finally, what will the issue be? Many think the heathen religions will disappear, and that the world will be divided, religiously, between the two forms of Christian faith—the true and the apostate. Then will the “man of sin” stand face to face with the man of the gospel. Then the beast of Rome will rise up against Him who wears upon his thigh the sword of the Spirit.

Where the final conflict will be waged, no word of prophecy has made clear. But many things in modern and contemporary history would lead one to believe that the field of battle in this final struggle between truth and error, between Protestant and Papal Christianity, will be in America. The greatest

migratory movements of to-day are among Roman Catholic peoples of Europe. Millions of them are coming to America every year. Many of them are finding homes in the United States, but many of them are occupying the unpeopled lands of Brazil and of Latin America. If the Evangelical forces are growing stronger year by year in the Western Hemisphere, so are the Romish hosts. These things may indicate that the armies are gathering to battle. If, then, the final struggle between light and darkness, between righteousness and sin, is to be a struggle between the true and apostate forms of Christianity, between the Christianity that takes God's Word as its only guide and authority and the Christianity that bows before the mandates of the Bishop of Rome; if this is to be the final issue, and if America is to be the battle-ground, surely it behooves the Evangelical forces of Christendom to be diligent in preparation. Earnest, persistent and determined effort should be made to establish in Latin America many and strong centres of Evangelical light and influence. If North America will always be, in large measure, what the people of the United States make it; so South America will, in the future, be largely what the people of Brazil—the central and the largest of her powers—make it; and for this reason, a loud and strong appeal is here and now sent forth to the Evangelical hosts of North America to win this fair land for Christ.

Considerations like the foregoing will move the hearts of those who take a broader view of the interests of God's Kingdom in the world, and will appeal strongly to some who look at these questions from the point of view of religious statesmanship; but

what moves the heart of the great and noble army of Christ's followers is the heart-hunger of the Brazilian people. The hunger of starving multitudes is ever the loudest call for help; and the supreme appeal of the people of Brazil to the heart and conscience of the Christian people of North America and the world is the fact that they need the saving influences of the gospel of Christ, that they need, and need sorely, abundant supplies of the bread of life.

The picture drawn in the preceding chapters of Romanism in Brazil, a picture the main features of which are taken not so much from the writings of missionaries as from those able Brazilians who are not Protestants, is the fullest proof possible of Brazil's need of the gospel. Her educated classes, many of them men of rare talents, are, almost to a man, living in the cold mists of infidelity. The unlettered masses are the victims of priestcraft, having a form of godliness, without the regenerating and sanctifying power thereof; they are given over to a superstitious worship of saints and images much more akin to the paganisms of ancient and modern times, than to the religion of Christ and his apostles; theirs is a religion of forms and ceremonies, honoring God with their lips, while their hearts are far from him. If faith without works is dead; if religion without morality is a mocking of God, then the Romanism of Brazil stands condemned. If Christ is the only mediator between God and man; if there is no other name than his given among men, whereby we must be saved, then the religion of Brazil's masses is without the saving power of the gospel, and those masses stand in need of the Christianity of God's Word. Such is Brazil's need, and



REV. J. W. SHEPARD,
President Baptist College and Seminary,
Rio de Janeiro.

Brazil's need is Brazil's call. May it fall upon the ears and the hearts of God's people in all lands, constraining them to labor and to pray for Brazil's redemption.

Brazil is our Samaria. When the Saviour gave to His apostles the great missionary charter of the church, indicating the source of her power—the "Holy Ghost come upon you," stating her function—"witnesses unto me," and outlining her field—"Jerusalem and Judea, Samaria, and the uttermost part of the earth," He placed Samaria before the pagan lands of the world. There were geographical and religious reasons for this order. Samaria was the nearest neighbor to the Jew, and her religion was a corrupt and apostate form of the Jewish faith. The Samaritans, too, had in them the making of fine evangelists, as witnesseth the Samaritan woman who left her waterpot, and went her way into the city, and saith to the men, "Come, see a man which told me all things that ever I did: is not this the Christ?"; and when converted, they would be as zealous as their Jewish brethren in publishing salvation unto the ends of the earth. And just so is Latin America a Samaria to Protestant North America. It lies just at her doors: one has but to cross the Rio Grande between Texas and Mexico, or the Strait of Florida between Key West and Havana, to reach the field. Romanism, too, the religion of Latin America, And who could doubt, in view of what they are doing is a corrupt and apostate form of true Christianity. for the evangelization of their own peoples, that the Latin Americans, once brought into the fold of Evangelical Christendom, would make splendid compan-

ions in arms for the conquest of the rest of the world for Christ?

Dr. Dabney's idea that the Roman Catholic nations should have been won before the evangelization of the heathen world was undertaken has been mentioned; but the time for this program was seen to be past. We do not ask for the first place or the largest share on the great movement for the redemption of the world; we only ask that the Church of Christ, in her great haste to reach the uttermost part of the earth, should not forget or neglect Samaria that lies just at her doors.

Another fact that lends great emphasis to Brazil's appeal to Protestant America is that *the other churches of Evangelical Christendom are bending their energies to the evangelization of other lands and are doing nothing for Brazil*. If we look to the great mission fields of Asia, Africa and the South Seas, we find the Christian world at work there, all pushing forward the great enterprise. When we turn our eyes toward Brazil, we see no representatives of Australian churches, and no representatives of European churches—not even the Canadian churches, although American, are represented here. In the partition of the mission fields among the churches engaged in the work, Brazil seems to have been left as the peculiar field of activity of the Evangelical churches of the United States. If such be the case, let it not be forgotten that a sacred trust implies a solemn obligation. It is not forgotten, in this connection, that there are one or two small independent agencies, representing Canadian and British Christians that are doing valuable work in Brazil. All these efforts are gratefully recognized, and God is

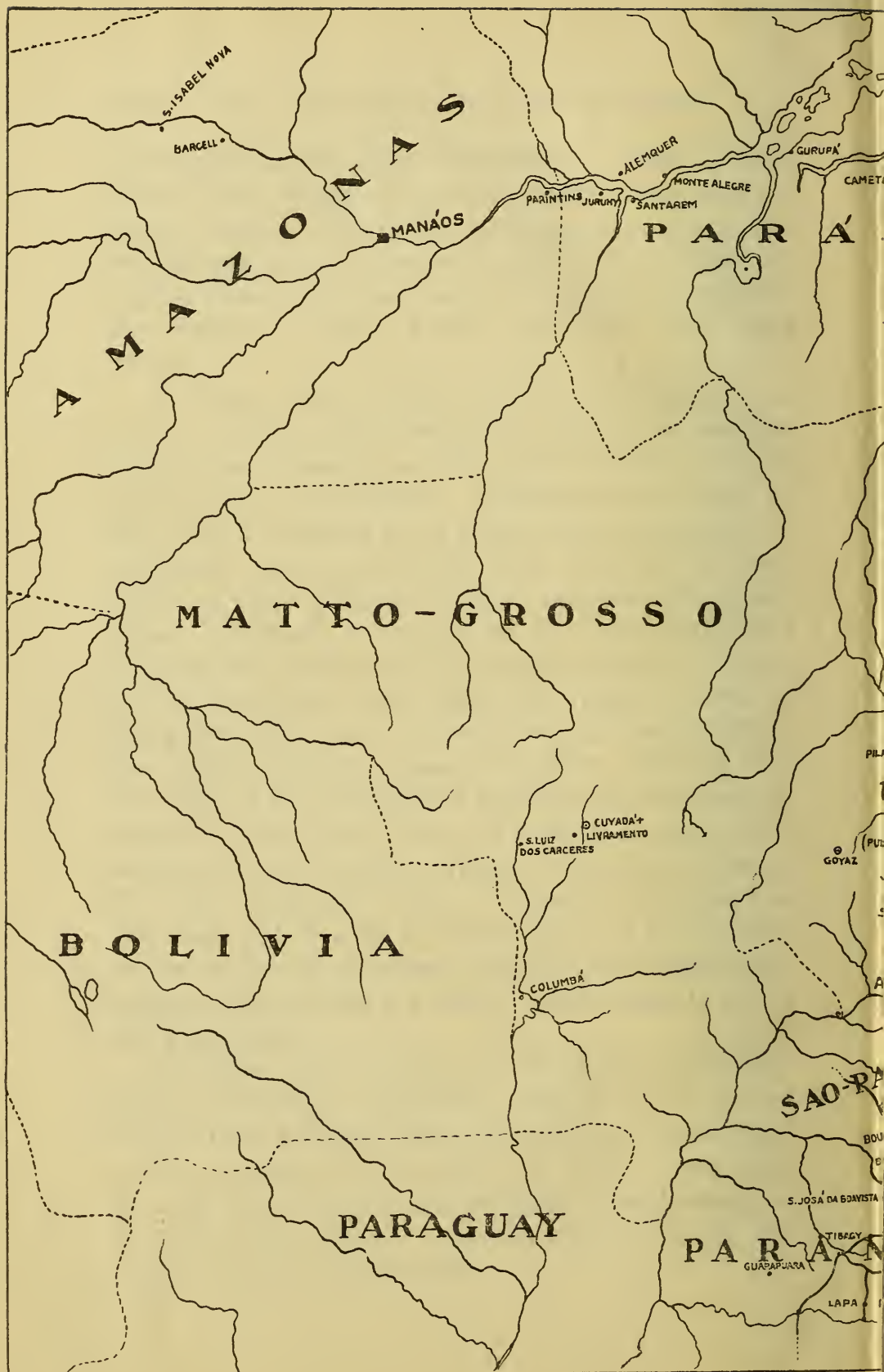
praised therefor; but the bulk of the work must naturally be done by the great Mission Boards, operating through their regular channels; and no European, Canadian or Australian Board is represented in the missionary work in Brazil. If, then, the bulk of this work in Brazil is to be done by the Christian people of the United States, let the words of the Master sink deep into the hearts of those Evangelical churches, and let them hearken unto the Lord when he says "and ye shall be witnesses unto me . . . in Samaria."

The success of the work adds force to the appeal. Chapter VII tells of the fruits of victory, and the history of these fifty years of Evangelical Missions in Brazil gives a new meaning and adds a new force to the appeal now sent forth. When we consider what has been accomplished by means so few and so feeble, against odds so great, in the short space of a half-century, we are amazed, and our first thought is: What hath God wrought!" Much has been said in this book of Brazil's needs; the success of the work is the clear proof of the fact that there is a need, that the Brazilian is conscious of his need, and that he recognizes more and more that in the pure gospel of Christ he finds what will satisfy his needs. This success calls forth another reflection, too. If so much has been done in so short a time, by instruments so few and so feeble, what may we not hope to see accomplished when Evangelical North America becomes fully aroused to her great opportunity, and sends forth her sons and daughters in larger numbers to enlist in the campaign for Brazil's emancipation from the servitude of Rome? Cheered by the history of the past fifty years, we turn to the future, our faces bright with hope, and dream of what greater things God will

accomplish in the next half-century. Then, as hope rises on the wings of faith, we look further into the future, and see the glad crowning day, when this warm-hearted and generous people of Brazil, subdued by the arms of spiritual warfare, shall gladly enthrone our Saviour in their hearts, and crown him Lord of All.

We have now reached the last paragraph of our book. Through eight chapters the reader has been led. He has seen Brazil, the land of the beautiful bay, the land of great possibilities. Having seen the land, he has been introduced to its genial and quick-witted inhabitants, and has followed them through four centuries of their history—colonial, imperial and republican. Through the eyes of the missionary and through the eyes of non-Protestant writers in Brazil, he has seen the moral, social, and religious needs of the people that can be satisfied only by the influences that come from the gospel of Christ. Having seen the need of the Evangelical Invasion, he has been allowed to review the forces in action, to inspect the weapons of the spiritual warfare, and to see some of the more important fruits of victory. Convinced of the need, and cheered by the results of a half-century of the warfare, he has been told of the unfinished campaign, and has heard the call for reinforcements issued and emphasized.

And now, with a prayer that this little volume may bring a blessing to thousands who by it may be led to give their prayers, their sustenance, and themselves to the hastening of the day of victory; and that, through those prayers and offerings, the blessings of the gospel may the more speedily come to Brazil, the author bids his readers adieu.





APPENDIX I.

I. CHURCHES AND MEMBERSHIP.

1. PRESBYTERIANS AND INDEPENDENT PRESBYTERIANS.

Organized Churches, 151; Congregations, 100+;
Membership, 15,000, approximately.

2. METHODIST EPISCOPAL CHURCH IN BRAZIL. Two Conferences.

Organized Churches, 46; Congregations, —. Many of these 46 churches represent pastoral charges comprising a number of congregations. Membership, 6,000, approximately.

3. BAPTIST CHURCH IN BRAZIL.

Organized Churches and congregations, 150, approximately. Membership, 6,000, approximately.

4. THE BRAZILIAN EPISCOPAL CHURCH.

Organized Churches, 15; Congregations, —. Membership, 1,000 to 1,100.

5. CONGREGATIONAL CHURCH.

Organized Churches, 8; Congregations, —. Membership, 1,000, approximately.

6. EVANGELICAL MISSION OF SOUTH AMERICA.

Organized Churches, 9; Congregations, —. Membership, together with other Interdenominational Societies, 500.

The above figures show that in Brazil there are, at present, more than 400 pastoral charges, churches and congregations in process of organization, with a membership of Evangelical Christians of 30,000, approximately.

II. WORKERS.

I. MISSIONARIES.

(a) Presbyterian, North.

Ordained, 10; unordained men, 1; wives, 9;
unmarried women, 5. Total, 25.

(b) Presbyterian, South.

Ordained, 11; unordained men, 2; wives, 9;
unmarried women, 9. Total, 31.

(c) Methodist.

Ordained, 15; wives, 15; unmarried women,
19. Total, 49.

(d) Baptist.

Ordained, 16; unordained men, 2; wives, 18;
unmarried women, 1. Total, 37.

(e) Episcopal.

Ordained, 6; wives, —; unmarried women, —.
Total, 6+.

(f) Congregational.

Ordained, 5; wives, —; unmarried women, —.
Total, 5+.

(g) Evangelical Mission of South America.

Men, 8; married women, 4; unmarried women,
3. Total, 15.

Totals: Ordained, 71; unordained men, 5 or more;
wives, 55; unmarried women, 37. Total of mis-
sionaries, including three Y. M. C. A. Secre-
taries, two of them married, 173.

2. NATIVES.

(a) Presbyterian.

Presbyterian Church of Brazil, or-
dained ministers 35

Independent Presbyterian Church,
ordained ministers 14

Total Presbyterians — 49

THE EVANGELICAL INVASION OF BRAZIL 171

(b) Methodist—ordained ministers	31
(c) Baptist—ordained ministers	25
(d) Episcopal—ordained ministers	14
(e) Evangelical Mission of South America —ordained ministers	3
(f) Congregational—ordained ministers..	2
(g) Y. M. C. A. Secretary	1

Total number natives actively engaged.... 125

The Presbyterians have:

Missionary workers	56
Native workers	49
Total of Presbyterians.....	— 105

The Methodists have:

Missionary workers	49
Native workers	31
Total Methodists	— 80

The Baptists have:

Missionary workers	37
Native workers	25
Total of Baptists.....	— 62

The Episcopalians have:

Missionary workers	6+
Native workers	14
Total of Episcopalians.....	— 20+

The Evangelical Mission of South America:

Missionary workers	15
Native workers	3
Total of E. M. S. A.....	— 18

The Congregationalists have:

Missionary workers	5
Native workers	2
Total of Congregationalists....	— 7

The Young Men's Christian Association:

Missionary workers	5	
Native workers	1	
Total of Y. M. C. A.....	—	6

Total number of workers, missionary and native	298
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Distributing Brazil's 20,000,000 of population among these workers, we have these astonishing figures. Each worker, native and missionary, has a parish in Brazil of about 70,000 souls. Each ordained worker, native and missionary, has a parish of 100,000 souls. Each missionary worker has 112,000 as his share, and each ordained missionary has 280,000 in his parish. In China, each missionary worker has 100,000 as his part; in India, he has 65,000; in Brazil, 112,000. Brazil almost twice as destitute as India.

But this is not the most striking contrast. In China, each missionary worker has a parish of about 1,100 square miles, a territory a little smaller than Rhode Island. The missionary worker in India must cover a parish of only 350 square miles, about a third the size of that of his brother in China. The missionary worker in Brazil, however, has a parish of 15,000 square miles, or about the size of Massachusetts, Rhode Island and Connecticut combined.

The figures thus presented are somewhat startling, but the figures do not tell the whole story; for the missionary worker in Brazil, instead of having the railroad facilities he would have in covering such a parish in New England, must make his way for the most part on horseback. Truly has South America been characterized as "The Neglected Continent."

In two or three instances, when accurate and complete figures cannot be given, a plus sign (+) is added, as, for example, in giving the number of missionary workers in the Episcopal force.

APPENDIX II.

THE RELATION OF THE MISSIONARY TO THE NATIVE CHURCH.

Let him bear in mind always that he and his work belong to a passing phase of the enterprise of the world's redemption, and that the native worker is the real and permanent factor in the problem. His attitude of mind and spirit toward his native brother should find adequate expression in the Baptist's words, "He must increase, but I must decrease." The true missionary labors to build up a church that will not need his aid and care; and the more rapidly he succeeds in doing this, the more successful will his work be considered, the greater will be his honor. The attitude should be that of one who stands ready to help when needed; but who never seeks to do for the native brethren what they can do for themselves. As helper, guide, and counsellor, he will be heard with respect, deference and affection; his aid will be valuable. As a self-constituted ecclesiastical censor, he will do harm.

There are, however, other relations that need to be clearly understood, other problems that need to be wisely solved if we would hasten the end of the great campaign in Brazil. These *relations* are those *between the mission organizations and the native church courts*.

Out of these relations arise serious problems; and if there is to be a great advance movement; if the mission forces now on the field are to receive large reinforcements, as should be the case in view of the great revival of missionary interest in the home churches, then it is important that these relations be clearly understood, that these problems be wisely solved. The lack of clear understanding and of wise solution has greatly hindered the work at times.

In the early days of mission work in a country, these problems do not arise; they are incident to the more advanced stages of the work, and the evidences of no small amount of success attained in the enterprise. The more vigorous the young native church, the more acute the questions are apt to be. In the early

days or years of mission history, the missionary exercises all ecclesiastical functions; he is pastor, session, presbytery, all in one. But when churches are organized and placed under native pastors and sessions; when congregations have multiplied and ecclesiastical courts must have jurisdiction: then it is that relations between the mission and the native church courts may become strained, and serious problems may arise. The solution may be sought along any one of three lines. The missionaries, being the older men, and having control of finances, may retain in their hands most of the authority and management: this is unwise and suicidal, for it dwarfs the life of the native church and delays the very thing the missionary should seek to hasten,—namely, the building up of an autonomous native church. On the other hand, the missionaries may throw all responsibility upon the native organization, and give themselves entirely to advance work as evangelists: this, too, is not wise, for the young native pastors need the help of the older and more experienced men who have behind them the history and traditions of centuries of Evangelical faith and practice. The third possible solution seeks to establish some kind of union and co-operation between the missionaries and the native church. The missionaries may unite with the native ministers in forming native courts, or the courts may be organized with only the native ministers, the missionaries attending as advisory members.

This third solution is the one generally adopted, but it gives rise to many anomalous situations. If the missionary is a full member of the native court, he is a servant serving two masters. His movements are directed by the mission, representing the home Board; yet, at the same time, a church court is supposed to have the direction of the movements and the work of its members. If the missionary is not fully identified ecclesiastically with the native court, the anomaly changes form but does not cease to exist. We then have a minister performing all the ministerial functions of preaching, discipline, organization of churches, within the jurisdiction of a court that has no direction or control over his movements. The church he organizes, shepherds and disciplines is supposed to belong to the jurisdiction of the superior court, yet the court has no review or control. This is truly anomalous. But the missionary is not the only man who is in an anomalous position. The mission employs native evangelists and

secures the services of native pastors to care for churches he has organized. The power of the purse is supposed to carry with it some power of direction and control, yet this native pastor or evangelist is a regular member of his church court, and presumably under its direction. It is not hard for an ecclesiastic to see how complications, many and irritating, may arise under such circumstances. They have arisen in times past in Brazil and in other mission fields, and it requires great tact and skill, with much of the spirit of prudence and humility to avoid constant friction.

Many of the serious and difficult complications on mission fields grow out of these delicate and anomalous situations; and if the Boards are to make large advances in the great work, increasing the number of missionaries and the amount of funds used in the enlargement of the work done through the agency of the native workers, it behooves them to study anew these questions with a view to avoiding the difficulties of the past for which neither the missionaries nor the natives can be said to be responsible. The difficulties have grown out of the conditions.

The most satisfactory solution yet found is one adopted by the Central Brazil Mission of the Northern Presbyterian Church, one of the two missions of that church in Brazil. The plan has been in operation several years, and is highly recommended by the missionaries in that field, as well as by all the native ministers who have worked in connection with it. It establishes a *modus operandi* between the mission and the presbytery, defining clearly the rights of each. A scheme of aid from the mission to the nascent congregations is established, and a natural and easy method by which the congregations formed may pass from the care of the mission to the jurisdiction of the presbytery is arranged. This plan was prepared as a working basis of relations between the mission and a presbytery; but, with modifications, it could doubtless be applied as well in the case of a mission and a Methodist court, or between a mission and a Baptist congregation. This plan of the Central Brazil Mission will probably serve as the basis of relations between the missions and the native church courts when the Evangelical churches enter upon their enlarged plans of action under the new inspiration of missionary zeal.

It may be well to mention here that, as a matter of history

all of the native churches organized in Brazil, so far, have been organized on the plan of the full union of natives and missionaries. The Presbyterian Synod organized in 1888, set the examples, and all others have followed it. The missionaries are full members of the courts, taking part in all discussions and voting on all questions. There have been several movements started with a view to changing the status, but these movements have never succeeded. The personal convictions of the writer are against these full unions: he believes the missionaries would be able to help the native courts more efficiently as corresponding members, having the privilege of the floor for discussion and counsel, but not having the right of vote. There is much, however, to be said on both sides of the question; and it is one thing to oppose the adoption of a certain *modus vivendi*, and quite another to urge its discontinuance, once it has been adopted. After twenty-one years of co-operation on the present basis, it would be a great mistake to insist on an abrupt change of relations. Nothing of the kind should be done now without full and frank conference with the native courts; and the preferences of the native brethren should have great weight in deciding the matter.

In view of the plans for enlarged effort, however, it might be wise to have the question taken up *de novo*, and thoroughly canvassed, in full and frank conference between native workers, missionaries and secretaries. There should be the most cordial understanding between the mission and the native churches on all these questions, for the great work can be hastened only by the hearty co-operation of all the forces in action.

APPENDIX III.

INDUSTRIAL EDUCATION AND SELF HELP.

The necessity of educational work at the present stage of missionary enterprise in Brazil is unquestionable and the value of this work, if well directed, is incalculable, but a serious problem arises in connection with it.

The existence of good Evangelical schools suitable for meeting the needs of the native church in Brazil does not entirely solve the problem. It is necessary that the advantages of these schools be placed within reach of the people for whom they are primarily intended. It has already been stated that Brazil's population is sparse, and it should also be said that the majority of the church people live in the country districts. An Evangelical school cannot be placed within reach of every home; and to place the advantages of Christian education within the reach of any considerable number of the Christian community, educational centres must be established. But this means boarding schools, and boarding schools mean large expense. In some of the oriental countries a boy or girl can be fed, clothed, and housed for a pittance. Not so in Brazil: living is expensive. And while the expenses incident to the running of a boarding school are heavy, the large majority of the church people are too poor to bear the expense of educating a child.

What, then, shall be done? Shall the schools be supported from mission funds, and boys and girls be given bed and board and instruction gratis? By no means. No Board can stand the drain entailed upon its funds in the education of the hundreds of boys and girls who would clamor for admission. Besides this eleemosynary education is not a good basis on which to build character: it relaxes the fibre of manhood and develops a parasitical spirit.

This question is very vitally related also to the problem of preparing a native ministry. These native pastors and evangelists

are an absolute necessity to the success of the mission work, but how shall they be provided? Most of the young fellows who offer themselves for this work come from homes of comparative poverty, and their families can do but little, often nothing at all, toward their education. What shall be done? Shall they be educated at the expense of the missions or of the native church? Hardly. Aside from the undesirability of eleemosynary education, even for ministerial candidates; aside from the fact that many of the lads who offer themselves as candidates for the ministry have very hazy ideas as to what constitutes a call to the ministry, and a considerable number of them give up before reaching the goal; aside from all these considerations, the training of these young men would be a heavy expense to the missions, while the native church needs all of its funds for pastoral support and for evangelistic work, and can ill afford to spend two or three hundred dollars a year for from five to eight years to give one of these lads academic and college training.

All of these considerations militate strongly against the system of eleemosynary education, whether at the expense of the mission, or at the expense of the native church. But what shall be done? The church must have native pastors and evangelists; and the youth of the Evangelical Church must have educational advantages.

After twenty years of close and constant contact with the work in almost all of its different phases, the writer is convinced that the only solution of the educational problem of the Evangelical Churches of Brazil is to be found in the Industrial School, organized on the principle of self-help. The extent to which the industrial element should be developed, and the exact direction given to it, will depend largely upon local conditions. The ideal plant is one near a small town where living is not expensive, and where a small farm can be secured on reasonable terms. The pupils should grow most of the supplies needed, and should do a large part of the domestic work. This will reduce expenses to a minimum. If the work of class-room and industrial department is well done, the school will always command the patronage of a considerable number who can and will gladly pay full rates, and this, too, will do much toward defraying the expenses of the institution. Given a plant ready for efficient

work, the school, up to the point of high-school training, can, under efficient management, easily be made self-supporting

The reader has already seen in Chapter VII the account of several enterprises now in successful operation, particularly the one with which the writer is most familiar, the Presbyterian school at Lavras, in which we are reaching toward an approximation of the ideal just set forth. One of the great needs of Brazil, however, is for more educational institutions along these lines with far more liberal resources and more ample equipment

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